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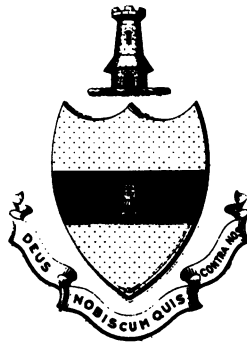
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*I would consecrate a Temple to God, to Truth,
and to all that dignifies and ennobles Humanity.*

*The true religion is one of faith in an Infinite
Righteousness and Love, and the working out of
those principles of the Divine nature in human life.*

JAMES EDDY.

**THE HISTORY OF THE BELL STREET
CHAPEL MOVEMENT**

MAY, 1888, TO JULY, 1902

by

ANNA GARLIN SPENCER

**Agent of the Trustees under the
Will of James Eddy and Resi-
dent Minister of the Religi-
ous Society of Bell
Street Chapel.**

Providence,

1903.

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Bol. Thomas W. Higginson

Printed by
Robert Grieve,
Providence, R. I.
1903.

Preface.

It has been said that "any movement worthy to be carried on for a decade is deserving of some permanent record." However that may be the movement which centres in Bell Street Chapel has some unique features which seem to make its history of interest. Moreover there is a peculiar reason for complete and permanent registry of the first few years of this work. That reason lies in the fact that the Supreme Court of Rhode Island, in passing the decree which confirmed the validity of the trust under the will of James Eddy, (out of which the chapel movement has grown,) indicated that the conduct of its affairs during the early years and while all the original trustees were living, would form the basis of judgment for future administration of the trust. This makes the history now presented not only a record of earnest endeavor to carry out the wishes of the founder of the chapel enterprise, but also a basis of suggestion for those who may lead the movement in future years: and thus the history constitutes an act of fidelity to the trust itself.

The material has been compiled from the records of the trustees, from the reports of the agent and resident minister, and from the minutes of the society meetings. Chapter I. gives a detailed account

of action inaugurated or suggested by the trustees, during the initial period of the movement, on account of its value as indicating the understanding of the requirements of the trust by those originally chosen by Mr. Eddy to carry out his purpose. Chapter II. gives a more condensed statement, under its topical heads of departments of work, of the co-operative action of the trustees and society in the period since the society attained its present measure of independence. It is hoped that this volume may serve also a more general purpose than is indicated above. This is an age of experimentation in religious and ethical movements, and any effort to translate spiritual aspiration in terms of social service, and to express radical views in an atmosphere of reverence and worship, is of value. We trust therefore, that this account of things done and attempted in the first years of the chapel movement may be of service, not only to those who in the future shall be charged with the task of adapting this enterprise to the needs of the new time while yet keeping it true to the purpose and ideal which called it into being, but also to others who are seeking in quite different conditions and by other methods

"To build the universal Church,
Lofty as is the love of God
And ample as the wants of man."

**EXTRACTS FROM "THOUGHTS ON RELIGION AND
MORALITY," BY JAMES EDDY.**

(Published as a part of the initial discourses given at Bell Street Chapel, December, 1889, and January, 1890.)

Let us be voluntarily grateful to that life-giving and life-sustaining Power which is revealed by nature and by human experience!

I have no dispute with any one as to the name to be given this great invisible Power above man.

All scientific knowledge rightly understood serves to deepen our conviction of the wisdom and goodness of that Power whom we designate as God.

To man's more or less evolved intelligence at every given period of human growth is left the ascertainment and teaching of religious, as of other, truths.

All true religion must be acknowledged and endorsed by an intelligent philosophy and must harmonize with all ascertained scientific truths.

The truth, whatever it may be, should be the aim of all research and reasoning. And any religion which will not place the truth above all preconceived ideas will not suit the modern mind.

Of course new truths will be constantly developed through the human mind by time and experience, and

all new truth must be in turn added to those already accepted and taught if our religion is to be kept pure.

May we all be inspired by the love of truth; for all truth is of God.

Let it be the task of every religious organization, of every good man, to eliminate as fast as possible all the evil and injustice of the world from government and from society.


The measure of our intimacy with God, the character of the principles which guide us, are shown by our daily life.

Let us remember that the lower animals are especially under our protection as they are under our control.

We have no desire to diminish in any sect the religious sentiment or devotional spirit; far otherwise! We would aim to increase and purify this spirit of devotion by presenting a truer object of inspiration and by giving sound reasons for the cultivation of the religious sentiment.

We believe that the acme of man's privilege is to live ever nearer to God.

What I desire above all things else is to assist in founding and building up a religious society which shall be guided by the highest principles of truth and right which the mind of our day can conceive.



I desire to help form a religious society which can say: 'We are inside Christianity, as we are inside of all the religions of the world, in every truthful principle which Christianity or any other system of religion inculcates. And we are outside every belief and principle of Christianity or other religious system which underestimates the character of God or lessens the true dignity of man.

And while as builder of the Bell Street Chapel, and initiator of the religious society which I hope may in time worship therein, I ask a reasonable sympathy with, and adherence to my views from those who may found such a society, I should violate my own convictions of freedom and duty if I sought in any way to prevent the exercise of any other person's reason and individual judgment of what is right and true.

CONCERNING THE EDUCATION OF CHILDREN.

(Published in the pamphlet entitled "What could a Church at Bell Street Chapel do for Providence?")

I believe in establishing Sunday schools. I would embrace in the teaching of such schools the whole duty of man, religious, moral and political; and also such teaching as would tend toward success in life in pecuniary matters. I would teach children to do unto others as they would feel it right for others in like circumstances to do unto them. I would teach them to rely as much as possible on themselves and not on

others for their material well-being in this world. I believe that for the maintenance of a useful Sunday school there must be by the parent society, under the auspices of which the school is established, some organization on definite principles, or acknowledged codified statements of belief. The endowments of a higher power of reason, and the accumulations of experience, may, like material property, be handed down to our posterity. By this means the race of mankind gradually approximates toward perfection. To make this march toward perfection sure and steady we must each and all of us seek first to educate and perfect ourselves, in order that we may transmit to our children and posterity the accumulations of truth we have ourselves gathered. We must, also, simultaneously with our own progress, make our children partakers of our moral and religious acquisitions. The most effective method of sustaining any system of thought or religion is *organization*; and this includes the teaching of children by all parents and teachers of what is esteemed by them to be the truth. I believe, however, that the truths and deductions of reason taught to children should be advanced by the teacher in a spirit of humility and of deference to the possibility, and even probability, of a future gradual change in the human mind which will modify present conceptions. The parent and teacher, however, is bound to give the child, at any time, what seems to him the truest and most advanced thought of his age.

JAMES EDDY.

EXTRACTS FROM THE DISCOURSE BY MRS. SPENCER
ENTITLED "WHAT COULD A CHURCH AT BELL
STREET CHAPEL DO FOR PROVIDENCE?"

(PUBLISHED MARCH 16th, 1890.)

First, there must be a society here of some sort, large or small, which can properly be called a church, if this movement is to meet its founder's wishes. No lecture bureau for securing great speakers, no floating congregation, merely, having no organic bond of union, could fulfill his hopes in connection with this building. No man or woman will ever be less welcome to the meetings here because he or she does not wish to join a society connected herewith, or declines to take any pledge of belief on which this movement rests. Free as to seats and as to association the congregation here will always be, but there must be some churchly nucleus, an inner circle of those peculiarly pledged to fidelity to this movement, if Mr. Eddy's full purpose is to be carried out.

Second, such a society if formed must have some bond of union which, however brief and simple, shall express in distinct words the four cardinal points of Mr. Eddy's faith (a faith which he shared with many who will never hear of Bell Street Chapel):—namely, loyalty to truth as revealed by each day's growing experience; love to God expressed in worship; devotion to personal and social ethics; and the spirit of universal fellowship in the religious life.

What, then, could a society pledged thus to seek and speak the truth, to learn and follow the right, to look upward in faith and trust, and to serve mankind in the brotherly spirit, do for this city? Nothing, of course, so different in kind, or so superior in degree, to what is already attempted in these very lines by other religious societies in this community that it would have a right to consider itself as standing apart from, still less above, all other churches. Differences in words divide those who alike serve the good and the true. All know, however, that many today fail of securing helpful church fellowship because they cannot conscientiously speak the dialect of common church creeds. We trust that a church founded upon such radical and universal principles as we here profess may help some of the hitherto 'unchurched' to find a religious home.

Again, a church founded on such principles as are here professed may help to make reverence and freedom more united than they often are; and it may offer an educational influence toward the liberal faith which shall be all the stronger because free from any sectarian lines. An independent church loses the power of those mighty impulses which sweep through associated effort; but it has some 'advantage of its disadvantage', and that is in the easy transition it offers to many from the older to the newer faiths, and in its absolute freedom from the atmosphere of ancient creedal warfare.

Finally, and most important, a church here may be stronger than most religious bodies to work for

moral ends. A church founded upon the belief that 'salvation' is growing good and doing good, can save force often spent in getting people technically 'converted', for use in ethical study and work. No one can deny the great need for more earnest devotion to both public and private morals. This is a rich and intelligent community, but poverty has here its victims and ignorance feeds crime and vice from the nurseries of neglected childhood. A great manufacturing population lies close to our chapel door. A lax sentiment on many vital questions of conduct needs constant spur toward right thinking and right action. This city needs what every community needs, more union of men and women on the higher side of life. Not the multiplication of new societies so much as the kindling of moral zeal, the inspiring of moral purpose, which will lead to better personal service from each individual.

There is enough offered in the chapel opportunity to give hope for a helpful work in all the vital concerns of thought and character. All permanent effort from this centre depends, however, upon the cordial and wise use of this opportunity by the people of this city who are or may be interested. So far the trustees of the chapel and their agent have worked from the unusual end of influence,—supplying that for which no large number of persons had previously signified a demand. If the movement here is to have vital rooting and grow naturally it must be a movement not alone or chiefly from the wish of one man now gone from among us; it must be a movement from the united hearts of many worshippers, from the united service

of many loyal workers for the truth and the right. May we here "hitch our wagon to a star", may we here feel the sweep of the universal powers behind us to fit our tiny effort to the grandest purposes of human growth, may we here be pure in heart to see the good, and faithful in spirit to serve it day by day.

Chapter I.

James Eddy died May 18th, 1888, leaving in his will the following provisions respecting Bell Street Chapel and the fund connected therewith:—

“I give, devise and bequeath, to my friend Barton A. Ballou and my two daughters, Sarah J. Eddy and Amy E. Harris, wife of Edward M. Harris, as a board of trustees, with power to add to their number and to their successors in the trust hereby created, all that building commonly known as the Bell Street Chapel in Providence, Rhode Island, and all the land on which it stands, said lot fronting on Bell Street, also including the strip of land owned by me on the easterly side of same, and a strip of land ten feet in width, on the northerly and westerly sides of said building.

Also all the furniture and equipments, paintings, sculptures, busts, bas relief statues, objects of art and nature in said chapel and vestry at the time of my decease, except such as are temporarily stored there from my gallery in Westminster Street; also as an endowment for the continued support and maintenance of the purposes of this trust, the sum of one hundred thousand dollars, the same to be paid from my estate not needed for payment of the legacies above referred to. Said trustees and their successors shall hold and

have the care and management of said estate and property, and receive all income and profit derived from any part of said trust estate; they are to keep the endowment fund safely invested in productive bonds, mortgages, or similar securities, and are to apply the income, or so much as may be needed, in payment of all expenses of keeping said estate in good repair, all expenses of warming and lighting the same, and similar incidental expenses; including the sum necessary for the revision, publication and distribution of my writings, and for holding services in said chapel; and I leave other details to the trustees for the time being. It is my earnest wish and desire that the purest and truest religious and moral duties should be taught and practiced by the members of this church or society. In true religion every moral duty should be comprised. I hope that the great principles of justice, kindness, and a reasonable charity to all will be recognized, taught and practiced, that we should recognize and be just in estimating and describing the character of God, and not meet to vilify and ascribe to Him, the great beneficent Power, a character more unjust and cruel than the meanest and worst specimen of humanity that ever existed. Let us be just to all, not excluding the kind author of our existence, with whom we have relations, and to whom we are indebted for all happiness that life comprises and all unused possibilities of increased enjoyment.

Let us be *voluntarily grateful* to God. There is no higher duty, nor higher motive, than gratitude, for obeying the behests of pure religion and morality."

GIFT OF LAND TO THE CHAPEL PROPERTY BY THE
HEIRS OF THE EDDY ESTATE.

(DEED OF CONVEYANCE MADE IN FEBRUARY 1894.)

"For the purpose of increasing the lot upon which the Bell Street Chapel stands", Sarah J. Eddy, Mrs. Amy Eddy Harris and her husband Edward M. Harris united in conveying to the chapel property, by deed, as mentioned above, an additional "ten feet of land on the northerly and westerly sides of the chapel". They also secured by the same deed of conveyance that "at no time hereafter shall any building or structure of any kind be erected within ten feet of the westerly line or five feet of the northerly line of said Bell Street Chapel estate as increased by this conveyance".

This gift of land legally conveyed to the trustees of the chapel fund, and provision for keeping open other land, made by the Eddy heirs, together with the original bequest of Mr. Eddy, secured air and light about the chapel for twenty-five feet at the north and thirty feet at the west; the building facing south on Bell Street. Miss Eddy purchased the property adjoining the chapel estate on the east and removed from it a large dwelling-house which stood very close to the chapel building and was a great detriment to the vestry rooms, and up to the date of publication of this history this lot has been kept free of buildings and thus an unobstructed space around the chapel has been secured.

The week after Mr. Eddy's death, his purpose respecting the "revision, publication and distribution" of his writings was considered by the trustees under his will, and Anna Garlin Spencer was asked by them to act as editor of these writings. She accepted the trust and the manuscripts were put in her hands. It was afterwards decided to print a memorial volume to contain the obituary notice in the Providence Journal, the account of the funeral ceremonies, and a short sketch of Mr. Eddy's life, together with brief extracts from his writings.

This Mrs. Spencer prepared, and it was published in April, 1889. In September, after Mr. Eddy's death, the trustees further commissioned Mrs. Spencer to aid them in the inauguration and establishment of religious services in the chapel, and in all the methods they might think best to adopt in order to carry out the general provisions of the will respecting the Bell Street Chapel and the administration of its fund. It was decided after Mrs. Spencer assumed this two-fold task in connection with the trust, to begin preparation for the formal dedication of the chapel and the opening of services therein.

In considering the provisions of the will, and on consultation with lawyers, especially with Thomas C. Greene, Esq., it was decided that for motives of future security for the trust and its better understanding and administration in time to come, an appeal be made to the Supreme Court of Rhode Island to confirm the trust in such manner as to avoid any possible future litigation.

In this appeal all persons directly or indirectly interested were parties to the proceeding, which was in every sense amicable, and the final decree of the Court, under which the trust has since been administered, was expressly assented to in writing by both the daughters of Mr. Eddy and by Dr. Edward M. Harris, the husband of Mrs. Amy Eddy Harris. (See page 40.)

On suggestion of counsel "A Statement of Principles", or paper containing the vital elements of Mr. Eddy's thoughts on religion, morality and the conduct of the Bell Street Chapel movement, as understood by the three original trustees, was prepared by Mrs. Spencer; and after slight modifications accepted and adopted by the trustees in definite form as follows:

OFFICIAL STATEMENT OF THE TRUSTEES.

We, the undersigned, trustees of the Bell Street Chapel fund, by choice of and under the will of James Eddy, do hereby each and all subscribe to the following, as our understanding of the meaning and intent of said James Eddy respecting the principles of religion and morality which should be taught by the minister, or official representative, of any church or society to be at any time authorized by the trustees of said Bell Street Chapel fund to receive the benefits of said trust. And inasmuch as we stood nearest to James Eddy's confidence in this matter, and had many personal interviews with him regarding this trust for religious purposes, we hold ourselves qualified to

earnestly recommend that the appointment of new trustees at any future time, and the inauguration of new details of management if such should ever become necessary, may be based upon general conformity to these principles of religion and morality which we apprehend to be the vital and essential elements of James Eddy's plan and purpose.

STATEMENT OF PRINCIPLES.

First. As a declaration of his purpose in building Bell Street Chapel and setting it apart for public worship and instruction, James Eddy said,

"I would consecrate a Temple to God, to Truth and to all that dignifies and ennobles humanity."

We understand this declaration, and others of like purport in his writings, to bind all who endeavor to carry out the general objects of this trust to a worshipful, a rationalistic and a non-sectarian effort to better the world.

Second. Of religion James Eddy said,

"Our truest relations with God ask from us humility, confidence, gratitude and love. True religion is the voluntary performance of all duties growing out of our relations with God. Through human free-will and liberty God accords to man the great privilege of rendering himself happy and noble by the ascertainment and observance of the laws of nature, which harmonize with the laws of his being. All scientific truth is knowledge of God, and His ways of wisdom and kindness. No sacrifice or worship can be acceptable to God that does not promote the happiness of mankind."

And of worship he further said, "Praise and acknowledgments not prayer* let us not say 'give us' but rather 'Thou hast given us'. God has no need of the praise, homage, love or gratitude of man, but man has great need of exercising all these sentiments towards God. With an intelligent and just man the cherishing and the expression of these sentiments is a necessity, a demand of conscience; and the exquisite satisfaction he derives from them constitutes his highest privilege of experience." And of the end of earthly existence he said, "He who gave us life, gave us death! Coming from the same beneficent source, why, if we realize that life is good, should we imagine that death is bad? Fear no event that God ordains must happen. Trust in God."

We understand these statements of belief, taken in connection with the expressions of religious sentiment contained in many "invocations" and "acknowledgments" written by James Eddy, and taken also in connection with certain of his written and verbal instructions concerning the trust communicated to us, to limit the representative teachers called to lead the work of any church or society receiving the benefits of this trust fund in the following definite particulars, viz.:

a. Such representative teachers must believe in the possibility of conscious "relationship" between man and the source of all life and law.

*The word "prayer" was here used by Mr. Eddy in its narrow sense of begging appeals to God for special favors or for the miraculous interference with natural laws.

b. Such representative teachers must be able heartily to lead in public worship of "that Power whom we designate as God".

c. Such representative teachers must believe and teach that both the source and expression of the religious faculty belong to universal human apprehension and endowment, and are subject to laws of general human development:—not that religion is a peculiar gift to a select class, Christian or other, by means of a supernatural revelation; or that spiritual pre-eminence is determined by the acceptance of some special form of theologic statement.

d. Such representative teachers must not be "trinitarians"; must not be believers in "everlasting punishment" in the present accepted meaning of that term; or bound to any system of theology, Christian or other, which forbids the subjection of any book, or person, or historic religion, to the test of scientific criticism and the judgment of human reason.

e. Such representative teachers must not advocate the special doctrines of "spiritualism" in the present accepted meaning of that word.*

*The above restrictions apply solely to the resident speaker or settled minister of the society receiving the benefits of the trust, and not at all to the views of those who shall be entitled to membership in such society. Whoever feels that he or she can conscientiously subscribe to the Bond of Union which the trustees shall approve as the basis of the society, should always, if of suitable moral character, be welcome to such membership. And those of all shades of opinion, from the most "orthodox" Christian to the most pronounced "atheist," "agnostic," "materialist" or "spiritualist," are alike welcome,

Third. Of morality James Eddy said,

"I interpret morality to be the performance of all the duties growing out of our relations with our fellow-creatures. These moral duties I regard as intimately connected with our religious duties, since to the extent of the liberty with which we are endowed, we are permitted the high privilege of co-operating with God in furthering His intents. By doing all the good we can to our fellow-creatures we live nearer to God, and have a stronger claim to be called the children of our divine Father. In true religion every moral duty is comprised. I hope that the great principles of justice, kindness, and a reasonable charity to all, may be recognized, taught and practiced."

We understand this statement, and the other commendatory references to various elements of moral teaching and work found in Mr. Eddy's writings, to bind all who endeavor to carry out the purposes of this trust, to a practical, and not merely a speculative, religious movement. We understand that general ethical instruction, and the advocacy and aid of special

and should forever be, to the general benefits of the trust. But in order that the movement shall have a distinctive character, in substantial and honest agreement with the views of the man who gave the opportunity of starting it, its leader (the one who shall stand before the community as specially representing the spirit and aim of the trust) must be a person able to meet and fulfil the above requirements as to belief, so far as the general tendency of that leader's thought is concerned. The words "trinitarian," "believer in everlasting punishment," and "spiritualist," are used only in their present formal, dogmatic, and creedal sense.

reforms and philanthropies may properly, and should be, included in the scope of the work of the church or society receiving the benefits of this trust, provided such ethical instruction and practical work shall be grounded upon rationalistic principles.

Fourth. Of statements of belief, or "creeds", James Eddy said, in substance, that such "codified statements were necessary to the truest unity and best working power of a religious society: but that the growth of the human mind should not be hindered by unchangeable creeds, but rather accelerated by the revision, and, if necessary, radical change of such statements of belief at specified times; say as often as once in ten years."

In accordance with this idea we hold that the church or society receiving the benefits of this trust, is bound to found its organization upon certain declared principles of belief which the trustees can accept as in general conformity with the principles to which they have themselves subscribed as basis for their conduct of the trust, and herein set forth; but that these declared principles of said church or society may be modified, enlarged or changed from time to time to better express the purposes, sentiments and convictions of the majority of such church or society: the trustees at any given period being the judges whether or not the statement of belief last made is sufficiently in harmony with the vital and essential elements of James Eddy's belief and purpose as herewith defined, to justify them in continuing to aid said church or society from the funds of the trust.

But although we hold that the official representatives of any church or society receiving the benefits of this trust-fund should be required to subscribe to these fundamental elements of Mr. Eddy's belief respecting religion, morality and the proper basis of church organization, we do not ourselves demand, nor would we desire our successors in the management of the trust to demand, subscription to all these statements on the part of occasional speakers and teachers who may from time to time assist in the work carried on by such church or society, or carried on by the trustees in connection with the general objects of the trust—provided there is nothing in their teaching in violation of the principles herein defined.*

Signed by the trustees,

BARTON A. BALLOU,
SARAH J. EDDY,
AMY EDDY HARRIS.

*The above clause of the trustees' statement shows that not only is there granted the fullest possible freedom of belief in the membership of any society receiving the benefits of the trust, but that any restrictions respecting the settled minister or leader of the society, which faithfulness in the administration of the trust makes necessary, do not apply to the belief of occasional speakers, but only to their advocacy in the Chapel of views contrary to the general tendency of this statement. It is desired to show in the conduct of this trust both the *fraternal spirit* that welcomes to the chapel platform as guests and participants in the services persons of widely differing opinions in religion, and also that *distinctive character* of a rationalistic and yet devout, a free and yet reverent movement, which shall keep the trust inviolate and yet interpret the purpose and aim of its founder in a broad and generous spirit.

In the preparation of this official statement of the trustees, as given above, Mrs. Spencer carefully read the entire manuscript writings of Mr. Eddy twice, and parts of them many times, classifying them for the better understanding of their thought under various headings of topics and sub-topics, and following an earnest desire to glean from the somewhat chaotic mass the general bent and tendency of that thought: and she faithfully, and to the best of her ability, culled the most important and vital parts of these written "principles and beliefs" of Mr. Eddy for the foundation of the trust. To her labor was added the most conscientious and painstaking scrutiny of the trustees at every point; and their remembrance of Mr. Eddy's spoken words upon all the ideas and doctrines treated in the statement aided in the clear and consistent result. All four persons who were engaged in constructing this document had frequently talked with Mr. Eddy upon the religious and moral problems of the time, and knew his mind in many lines of thought. His daughter Sarah, who as one of the original trustees signed this official statement, was especially in Mr. Eddy's confidence during the later years and months of his life, when the subject of this trust for religious purposes in connection with Bell Street Chapel was close to his heart and much in his talk and planning for the future.

In March, 1889, the trustees asked Mrs. Spencer to continue her two-fold service as editor of the writings of Mr. Eddy, and as general helper in furthering his purposes respecting the chapel, for an-

other year. This she agreed to do; and it was mutually decided that the second year should begin May 1st, 1889.

Arrangements were made at this time for the opening of the chapel for Sunday services in the following autumn. The matter of music for those services was considered, and it was finally decided to make said music an educational feature; and June 15th, 1889, Miss Lucy Hale Garlin was engaged to instruct, organize and drill a double quartette of singers, so as to have them in readiness for the opening of the chapel; she to receive a yearly salary and herself pay the organist; and the singers to receive both private instruction and choir-practice for their services on Sunday.

The decree of the Supreme Court, owing to various delays, was not rendered at the time expected; but Mr. Greene and others having decided that in their judgment it was a valid trust, and the object of the appeal to the Court having been rather to protect the future of the trust than to aid the present trustees in their duty, it was decided to open public services in the chapel without waiting for that decree. It was also decided by the trustees that inasmuch as Mr. Eddy's plan and purpose respecting the chapel services included the cultivation and expression of the religious sentiment, and at the same time the restrictions of the trust required a very rationalistic form of public worship, it would be best to have printed Orders of Service which should give the trustees opportunity to outline the general tendency of the de-

votional parts of the services as they could in no other manner. And hence Mrs. Spencer was empowered to prepare a number of such Orders of Service, and submit them to the trustees for approval; they to be stereotyped as they were printed for use week by week, and finally, when the number should be complete, published in book form.

In arranging for the exercises on the occasion of the formal dedication, it was decided that there should be, in the first place, something distinctive and characteristic about them which would stamp the proposed movement from the start with its own peculiar quality; and that, in the second place, there should be, if possible, such a varied representation of religious opinion and moral effort by the invited speakers as would illustrate the hospitality of that movement toward all sincere and noble effort for truth and righteousness. In accordance with this idea the following programme was arranged and successfully carried out on the afternoon of Sunday, December 1st, 1889:

DEDICATORY SERVICES

BELL STREET CHAPEL, PROVIDENCE, R. I.

DECEMBER 1st, 1889, AFTERNOON, HALF-PAST TWO O'CLOCK.

MUSIC, CHOIR.

Send out Thy light and Thy truth,
Let them lead me.
And let them bring me to Thy holy hill.
And we will praise, praise Thee on the harp,
O our God.
We will praise and give thanks unto Thee,
O Lord, our God.

DEDICATORY ADDRESS.

ON BEHALF OF THE TRUSTEES OF BELL STREET CHAPEL, UNDER
THE WILL OF JAMES EDDY,
MRS. ANNA GARLIN SPENCER.

MUSIC, CHOIR.

DEDICATION HYMN.

Adapted from Henry Ware, Jr.

We rear not a temple, like Judah's of old,
Whose portals were marble, whose vaultings were gold;
No incense is lighted, no victims are slain,
No monarch kneels praying to hallow the fane.

More simple and lowly the walls that we raise,
And humbler the pomp of procession and praise;
Where the heart is the altar whence incense shall roll,
And the Truth sheds its light on each questioning soul.

Oh, Father, come in! but not in the cloud
Which filled the bright courts where thy chosen ones bowed:
But come in that spirit of glory and grace
Which beams on all souls and illumines the race.

Oh, come in the power of Thy life-giving word,
And reveal to each heart the All-Father and Lord;
Till Faith bring the peace to the penitent given,
And Love fill the air with the fragrance of heaven.

The pomp of old temples hath long passed away,
And soon shall our frailer erection decay;
But the souls that are builded in worship and love
Shall be temples to God everlasting above.

RESPONSIVE SERVICE.

READ BY MINISTER AND PEOPLE.

Minister: We thank Thee, Heavenly Father, for the grateful feeling and the trustful aspiration toward Thee out of which this House was builded. For all things come of Thee, and nothing can be offered to Thy service here, which Thou hast not first given unto those who seek in sincerity of heart to worship Thee.

And now, desiring in faithfulness and in wisdom, to realize its Builder's Ideal, "we would consecrate this Temple to God, to Truth, and to all that dignifies and ennobles Humanity."

To the spirit which seeks the Truth, to know it, to speak it in love, though one must stand alone; to the mind which reconsiders and re-states and confesses error, which seeks for substance under forms and symbols, and for unity beneath all differences; to this spirit we would dedicate this House, gratefully honoring here all teachers, scriptures, lives, that in all ages have revealed the truth to men.

People: To the service of the truth that maketh free may this House be dedicated.

Minister: We would dedicate this House to the religion of Righteousness, to the thankful, sincere, loyal and helpful life; to the inward purity and the outward usefulness, which see and serve the Good.

People: To that service of Righteousness which createth clean hearts and giveth the beauty of holiness, may this House be dedicated.

Minister: We would dedicate this House to the religion of Love, to the ministries of a pure home life; to an enlightened patriotism; and to that spirit of Universal Brotherhood which calleth no man alien and seeketh everywhere and always to bear one another's burdens.

People: To the fellowship of hearts and the unselfish life may this House be dedicated.

Minister: We would dedicate this House to the religion of Faith; to the sense of union here and now with things eternal; to faith that no good thing is failure, and no evil thing success; to faith in Justice at the heart of things, and in a righteous and loving Purpose increasingly revealed in human life; to these high faiths we would dedicate this House.

People: To Faith, which testifieth of the life of God in the soul of man, may this House be dedicated.

Minister: We would dedicate this House to Worship; to natural praise and aspiration as here together is sought and felt that Supreme Presence, the Light, the Life, the One in All; and here may be spoken the heart's name for the eternal.—Our Heavenly Father.

People: To Reverence, Thanksgiving and Worship may this House be dedicated.

Minister: And by the service and the worship which find here their Home may many souls be lifted "nearer, O God, to Thee, nearer to Thee."*

MUSICAL RESPONSE QUARTETTE

May this house built for Thy praise,
All hallowed be,
May its service here upraise
All hearts to Thee.
Here may Truth and Right and Love
Find purest voice,

*Note.—For the wording of a portion of this responsive service the chapel management was indebted to Rev. Jenkin Lloyd Jones and Rev. William C. Gannett, who allowed quotations from services arranged by them.

18 HISTORY OF BELL STREET CHAPEL.

And the light from Thy Power above
All souls rejoice.

INVOCATION.
JAMES EDDY.

MUSICAL RESPONSE QUARTETTE.
"Bow down Thine ear, O Lord."

REV. E. BENJAMIN ANDREWS (Baptist), President Brown
University.

REV. THOMAS R. SLICER (Unitarian).

MUSIC, TRIO.
Praise ye the Lord Almighty,
Bless and adore His holy Name!

Letters from REV. DAVID H. GREER and REV. WM. J. POTTER.

ADDRESSES.

REV. H. W. RUGG (Universalist).

REV. H. C. HAY (Swedenborgian).

EDWIN D. MEAD (Author and Lecturer).

MUSIC, CHOIR.
I waited for the Lord,
He inclined unto me:
O blest are they that hope
And trust in the Lord.

BENEDICTION.

ANNOUNCEMENT OF FUTURE MEETINGS MADE AT
DEDICATORY SERVICES.

The trustees of Bell Street Chapel hereby announce
that regular services will be held throughout the com-
ing winter, to which all persons having sufficient inter-

est to attend are cordially invited. The first six Sundays will be devoted to the exposition by Mrs. Anna Garlin Spencer of vital points of Mr. James Eddy's belief, as accepted by the trustees for a basis of organized work under his will, as follows:

December 8th. Man's ideal of God.

December 15th. Gratitude and trust in the Powers above.

December 22d. How Religions grow.

December 29th. Reason in Religion.

January 5th. Man's freedom and responsibility; or character in Religion.

January 12th. Human brotherhood in Religion.

This series of services will be followed by six having the same topics in the same order, the discourses to be given by speakers from abroad.

Time of service, Sunday afternoon at 3 o'clock.

The Dedicatory Services were afterwards printed in pamphlet form and widely circulated.

In accordance with the "Announcement of Future Services" given above, a series of six discourses followed that meeting; discourses which contained selections from the writings of Mr. Eddy, and were intended to outline and explain the general tendency and aspect of the movement just inaugurated. These selections from the writings were all submitted to the approval of the trustees before public use, and the whole series received their official sanction as showing the philosophical position which in their opinion was consistent with

the provisions of the trust. These discourses were prepared and given by Mrs. Spencer as the agent of the trustees and were printed and widely distributed, much interest being shown in them by the community, and the attendance when they were delivered being very large. The "Orders of Service" used on these occasions were compiled largely from the material arranged by the editors of "Unity Hymns and Chorals", and their courtesy in the matter was much appreciated.

Regular Sunday afternoon services were continued from December 1st, 1889 to June 22d, 1890, inclusive. In arranging for the meetings it was thought best to have a sufficient number of discourses from Mrs. Spencer and from those who stood as near Mr. Eddy's own thought as she did, to give a distinctive character to the winter's series, and at the same time to show a widely fraternal spirit and give variety of both speakers and topics. The result was the following program for the season: all the meetings being well attended, and from a very early period in the work a good number of persons showing genuine interest by constant attendance.

LIST OF TOPICS AND SPEAKERS FOR THE SEASON
OF 1889-90.

- Dec. 1st. Dedicatory Services.
Dec. 8th. Man's Ideal of God, Anna Garlin Spencer.
Dec. 15th. Gratitude and Trust, Mrs. Spencer.
Dec. 22d. How Religions grow, Mrs. Spencer.

- Dec. 29th. Reason in Religion, Mrs. Spencer.
- Jan. 5th. Character in Religion, Mrs. Spencer.
- Jan. 12th. Fellowship in Religion, Mrs. Spencer.
- Jan. 19th. Man's ideal of God, Rev. Frederick L. Hosmer, radical Unitarian Minister, settled over a parish in Cleveland, O.
- Jan. 26th. Gratitude and Trust, Mrs. Ednah D. Cheney of Jamaica Plain, Mass., an author, lecturer and unordained minister, and prominent officer of the Free Religious Association of America.
- Feb. 2d. Religion and Morality, Dr. Felix Adler of New York City, the leader of the Ethical Culture movement in this country.
- Feb. 9th. How Religion grows, Prof. Joseph H. Allen, for many years a Professor in Harvard Divinity School, Cambridge, Mass., and editor of the Unitarian Review.
- Feb. 16th. Reason in Religion, Rev. Samuel J. Barrows of Boston, Mass., Unitarian minister, and editor of the Christian Register, the Unitarian denominational paper.

SERIES OF FOUR DISCOURSES UPON "THE CHURCH," BY MRS. SPENCER.

- Feb. 23d. The Present function of the church.
- Mch. 2d. The relation of the modern church to social reforms.
- Mch. 9th. Are we outgrowing the need of the church?
- Mch. 16th. What could a church at Bell Street Chapel do for Providence?
(This discourse having a special significance for the chapel congregation was published.)
- Mch. 23d. Fellowship in Religion, Miss Mary F. Eastman, lecturer upon education and various moral reforms, and an Independent in religion.

- Mch. 30th. The Law of Beauty, Rev. Frederick A. Hinckley, of the Free Congregational Society of Florence, Mass., an independent rationalistic and reformatory association (formerly settled minister over the Free Religious Society of Providence).
- April 6th. The Immortal Hope, Mrs. Spencer (Easter sermon).
- April 13th. Law and Love, Rev. Augustus Woodbury, minister of the Second Unitarian Society in Providence.
- April 20th. Religion, the Affirmation of God in Human Nature, Rev. William J. Potter of New Bedford, Mass., minister of the Unitarian church of that city, and President of the Free Religious Association of America.
- April 27th. The Law of Social Reform, Mrs. Spencer.
- May 4th. Sermon by Rev. T. R. Slicer, minister of the First Unitarian Church, Providence.
- May 11th. Growth, Mrs. Laura Ormiston Chant, of London, England, worker in social purity and other reforms, and unordained preacher.
- May 18th. Sermon on Religious Life, Rev. C. F. Dole, Unitarian minister, and author of several moral text-books extensively used, settled at Jamaica Plain, Mass.
- May 25th. Address by Mr. Giles B. Stebbins, a writer and a speaker on various topics, and a spiritualist; although he was requested not to advocate that belief at the chapel, and did not do so, as he came understanding the restrictions of the trust in that particular.
- June 1st. The May Meetings, Mrs. Spencer.
- June 8th. The Care of Dependent Children by the State, Mrs. Spencer.

June 15th. What the State and Society Owe to All Children, Mrs. Spencer.

June 22d. Parting Words, Mrs. Spencer.

Summary: Seventeen discourses by Mrs. Spencer and thirteen by others. The Chapel was closed for a vacation during July and August, 1890.

THE FORMATION OF THE RELIGIOUS SOCIETY OF BELL STREET CHAPEL.

During January and February of 1890, the trustees and Mrs. Spencer held many conferences in regard to the best methods of attempting the formation of a religious society, which by the terms of the will of James Eddy it was their duty to seek to inaugurate as a beneficiary of the trust. In February Mrs. Spencer began the series of discourses upon "The Church" as a preparation for specific work in this direction. The publication of the last sermon of the series awakened much interest and led to many discussions between Mrs. Spencer and members of the congregation as to the possibilities of church organization in connection with the chapel.

Early in April, 1890, a "Bond of Union" for the proposed Religious Society of Bell Street Chapel was compiled from the writings of Mr. Eddy, and accepted by the trustees as suitable for that purpose, and as the one they would suggest for the use of said society in its organization. On the evening of April 25th, 1890, the first preliminary meeting for

the consideration by interested persons of matters pertaining to the formation of a society in connection with the chapel, (and which had been announced from the pulpit for two successive Sundays preceding,) was held in the vestry of the chapel beginning at 8 o'clock. Mrs. Spencer, acting as the agent of the trustees, presided, and Hon. Edwin C. Fierce acted as secretary pro tem.

Mrs. Spencer read the Statement of Principles (see page 6) adopted by the trustees as those which should guide them in the conduct of the trust. She also read an "Outline of relative rights and powers of the trustees, and of any society which may receive the benefit of the trust", as follows:—

In February and March, of 1890, the trustees adopted the following statement, preparatory to the movement to start a society which should be, in accordance with Mr. Eddy's wish, a beneficiary of the trust:—

OUTLINE OF RELATIVE RIGHTS AND POWERS OF
THE TRUSTEES OF THE BELL STREET CHAPEL
FUND UNDER THE WILL OF JAMES EDDY, AND
OF ANY RELIGIOUS SOCIETY WHICH MAY RE-
CEIVE THE BENEFITS OF THE TRUST.

First. The said society shall, in an official manner, assent and subscribe to a Bond of Union, to be based upon the expressed views of James Eddy as set forth in the record of the trustees, and to be approved of as such by them.

Changes may be made in said Bond of Union if desired by a majority of the society, not oftener than once in ten years, provided that the trustees for the time being, determine that such changes are in harmony with the spirit of the trust.

Second. The general scope and tendency of the religious and moral movement receiving the benefits of the fund as defined by any by-laws of management, or by any official statements of purposes, of plans of work, or by printed annual reports, must be such as in the judgment of the trustees are consistent with the objects of the trust. And the choice of the official leader or minister of the society must be ratified by the trustees as that of a person in their judgment suitable to carry out the purposes of the trust, before such person is invited by the society to accept the office.

Third. During the initial period of the movement connected with Bell Street Chapel, the recognized leader of that movement must be chosen by the trustees and act as their representative. Whenever the society has attained distinct form and its membership has become in the judgment of the trustees sufficiently established in character and in associated life, the society shall be given the management of the affairs of the chapel, subject only to the general supervision of the trustees as before indicated.

Fourth. To the end of obtaining this independence as soon as possible, the church at Bell Street Chapel as soon as it is formed by subscription to the required Bond of Union, should organize as a society, with its own board of management, in order that it may have

an official method of conference and co-operative action with the trustees. The agent of the trustees shall be ex-officio the president of the society during the initial period.

Fifth. The amount of money from the trust fund to be appropriated for the local chapel expenses must be determined at the beginning of each year, at the April meeting, by the trustees. This appropriation shall take precedence of any other that may be made for further work in connection with the purposes of the trust, that may be carried on by the trustees, or by their official agent.

Sixth. While the trust fund makes it possible to carry on the religious services and all are most welcome to receive the benefits thereof, whether contributing towards the expenses or not, yet those interested in the chapel enterprise who may wish to aid in and extend the work, may do so, not only by personal service, but by a system of voluntary contributions, the method thereof to be determined by the joint action of the trustees and the society, the fund resulting to be distributed according to the vote of the society.

The Bond of Union proposed by the trustees as a possible basis for such a society was also read. An informal vote indicated that a considerable number of those present might like to join such a society as was proposed. The request was made for the printing and distribution among the congregation of the proposed Bond of Union with an opportunity for subscription

of names. The following Sunday a Bond of Union based upon James Eddy's views, taken almost entirely from his own words, and suggested by the trustees under his will as a basis of organization for the religious society to be formed in connection with Bell Street Chapel, was distributed.

The second preliminary meeting for the organization of the society was held April 29th, Mrs. Spencer presiding and Mr. Henry R. Chace acting as secretary pro tem. At this meeting twenty-four persons formally assented to the Bond of Union as it stood, and thus became the first members. (See pages 35, 38 and 39.)

The first regular meeting of the society was held the same evening after the preliminary meeting had adjourned and those not members had retired from the room. And the members reassembling appointed a committee to draft a constitution and by-laws and present them for adoption at a future meeting. At the fourth and fifth meetings of the society the following constitution and by-laws (which had already received the sanction of the trustees) were adopted by the society by a unanimous vote:

CONSTITUTION.

ARTICLE I.

The name of this Association shall be The Religious Society of Bell Street Chapel.

ARTICLE II.

Membership in this Society shall be conditioned only upon moral character, and upon subscription to the following Bond of Union :

BOND OF UNION BASED UPON JAMES EDDY'S VIEWS
AND SUGGESTED BY THE TRUSTEES UNDER HIS WILL
AS A BASIS OF ORGANIZATION FOR THE RELIGIOUS
SOCIETY TO BE FORMED IN CONNECTION WITH THE
BELL STREET CHAPEL :

Believing that it is for the best interests of mankind that religious societies be formed for the acquisition and extension of knowledge and virtue, we hereby unite upon the great principles of love to God and man and devotion to duty, in a church organization to be known as The Religious Society of Bell Street Chapel.

We assume as a starting-point of religious belief, justified by reason and experience, the existence of a supreme, wise and beneficent Power, whom we call God, our Divine Father.

We believe that while God exacts no homage from man, reverence, gratitude and trust are due Him, and we would use our high privilege of voluntarily expressing these in public worship; and believing that we are subject to unchangeable laws, which are in harmony with our well-being and happiness, we would

offer no appeals to God to change the natural and inevitable results of their operation, but would rather seek to learn and obey them.

We believe that in true religion every moral duty is comprised, and would assert our determination to be guided by the highest rules of action; believing that man is possessed of liberty within the bounds of the laws of nature, we would aim at nothing less than perfection in physical, mental and moral well-being.

Believing that the onward progress of the human mind leads to constant change in the data of science and religion, we would be honest in the expression of our present convictions; and hold ourselves ready to change our statements of belief when reason and experience demand.

ARTICLE III.

The officers of this society shall be a president, a vice-president, a secretary, a treasurer and five directors who shall together constitute an executive committee.

The duties of these officers shall be such as usually belong to their several offices; and the executive committee as a whole shall constitute the medium of official communication and coöperative action between the society and the trustees of the fund under the will of James Eddy.

ARTICLE IV.

The sanction of the trustees of the fund of which this society is the beneficiary being required for the final action of the society respecting its official management, its resident minister, its printed annual re-

ports and its plans of work, there shall be an *Annual Meeting*, and an *Adjourned Annual Meeting*, with an interval between of not less than two weeks nor more than four weeks. At the annual meeting all these matters requiring the sanction of the trustees shall be presented by the executive committee, passed upon by the society, and if approved by a majority of the society, referred to the trustees for their approval: and at the adjourned annual meeting final action shall be taken upon these and upon all other matters which should properly be decided at such a meeting.

And if in the judgment of the executive committee the best interests of the society require decision upon any matters demanding the sanction of the trustees for final action, at any other time than the beginning of the official year of the society, the secretary shall at the request of the executive committee call two special business meetings in the same manner and with the same opportunity for conference with the trustees between said two meetings, as in the case of the annual and adjourned annual meetings.

ARTICLE V.

This constitution may be amended at any adjourned annual meeting (with the exception of Sections I and II which cannot be altered oftener than once in ten years) by a two-thirds ballot vote of the members present: provided notice of proposed changes shall be given in the call for the meeting, which must be issued four weeks before the annual meeting and include a statement of the proposed amendment and the reasons therefor.

BY-LAWS
OF THE
RELIGIOUS SOCIETY OF BELL STREET CHAPEL.

I. The annual meeting of the society shall be held on the first Friday evening of October of each year beginning October 3, 1890. The regular business meeting of the society shall be held on the first Friday evenings of September, December, March and June. The society shall also hold monthly meetings from November to April inclusive on either the first or third Friday of each month (the date and hour of meetings to be determined and announced by the executive committee) for the promotion of hospitality and sociability in the congregation. Special business meetings may be called by the executive committee at their discretion, or at the written request of ten members of the society, the secretary being required to send notice of such meetings to every member of the society.

II. All applications for membership in the society shall be made to a member of the executive committee and by him or her presented to a standing committee on membership which shall consist of the president, vice-president, secretary and two directors. If the character of the applicant is satisfactory the membership committee shall recommend his or her name to the society at the next regular business meeting, or at any special meeting duly called, and a majority ballot vote of the society shall elect to membership. Members may be dropped from the roll of membership at

their written request, or on the recommendation of the executive committee ratified by a majority ballot vote of the society.

III. The following standing committees of three or more persons shall be elected, together with the membership committee at each adjourned annual meeting; the chairman of each committee shall be one of the members of the executive committee, a second member shall be selected from the unofficial membership of the society and one or more shall be chosen from the congregation at large:

1st. COMMITTEE ON SUNDAY SERVICES. *This committee shall co-operate with the executive committee in all matters connected with the devotional services, the choice of a minister and the provisions for occasional pulpit supply.*

2nd. COMMITTEE ON SUNDAY SCHOOL. *This committee shall co-operate with the executive committee in all matters relating to the selection and training of teachers, the preparation and choice of lessons, the arrangement for general exercises, the choice of Sunday school officers, and the preparation for and management of any festivals for the school.*

3rd. COMMITTEE ON SOCIAL MEETINGS. *This committee shall co-operate with the executive committee in all matters of social entertainment connected with the chapel and under the auspices of the society.*

4th. COMMITTEE ON FINANCE. *This committee shall co-operate with the executive committee and with the trustees of the Eddy fund, in devising a system of voluntary contributions by the congregation to all or*

any of the departments of work connected with the chapel, and shall have the practical management and application of the method chosen; and it shall hand over all moneys so collected to the treasurer of the society for disbursement under the direction of the society.

5th. COMMITTEE ON PRACTICAL WORK. *This committee shall co-operate with the executive committee in devising and executing plans for educational and philanthropic work in connection with the chapel, and all plans presented by this committee shall require the unanimous approval of the executive committee and the sanction of a majority of the society before they can be carried into effect.*

IV. It is understood that the independent action of the above mentioned standing committees, and that of the executive committee, is qualified by the trustees' "Outline of the relative rights and powers of the trustees' of the Bell Street Chapel fund under the will of James Eddy and of the religious society which may receive the benefits of the fund," and all matters specified in that outline as requiring the sanction of the trustees before final action is taken by the society, must be presented to the society first for a vote of recommendation and only after the approval of the trustees shall be passed upon by a decisive vote of the society. And whenever the trustees of the fund of which this society is the beneficiary shall deem it advisable to call a special meeting of the society, the secretary of the society shall at their request send a notice of such proposed meeting, and its object, to each member of the

society at least two weeks before the date of said meeting; and a two-thirds vote of the members present at any meeting called in this manner at the request of the trustees shall be binding upon the society on all matters upon which action is taken.

V. At the regular business meeting of September a committee on nominations shall be elected or appointed who shall prepare a list of general officers and a chairman and members of committees for recommendation to the society at its annual meeting; the vote upon officers and committees to be taken at the adjourned annual meeting by ballot, a majority of the members present electing.

VI. These by-laws may be amended at any regular or special business meeting by a two-thirds vote of the members present, provided notification of the proposed changes shall be given in the call to the meeting.

The following general officers were duly elected:

President, MRS. ANNA GARLIN SPENCER;

Vice-President, MR. CHARLES D. REYNOLDS;

Secretary, MR. ALFRED WILSON;

together with executive and standing committees as provided for in the by-laws and fully recorded in the record book of the society. In these preliminary meetings good spirit and earnest purpose were manifested, and evident appreciation of the chapel opportunity was shown.

ANNUAL MEETING, OCTOBER 1890.

The first annual meeting of the society was held the first Friday evening in October, 1890, and a report of its proceedings given to the trustees through the secretary, and after slight modifications according to the trustees' suggestions was formally adopted at the adjourned annual meeting, October 17th.

This is the substance of that report: 1st. The committee on nominations suggested the following list of names for officers and committees for the ensuing year, and they having been passed upon favorably by the society, and referred to the trustees for their approval, and being approved by them, were elected unanimously at the adjourned annual meeting:

President—ANNA GARLIN SPENCER.

Vice-President—CHARLES D. REYNOLDS.

Secretary—ALFRED WILSON.

Treasurer—CHARLES MULCHAHEY.

DIRECTORS.

Mrs. M. A. Achorn, Mrs. M. M. Inman, Mr. George E. Whitehead, Mrs. Celia Hopkins and Mr. C. B. Prior.

COMMITTEE ON MEMBERSHIP.

The president, vice president, secretary, and Mrs. J. H. Forrester and Mr. G. E. Whitehead.

COMMITTEE ON SUNDAY SERVICES.

Mr. C. D. Reynolds, Mr. E. C. Pierce, Mrs. A. M. Arnold, Mrs. D. C. Crane and Miss M. J. Tilton.

COMMITTEE ON SUNDAY-SCHOOL.

Mr. Alfred Wilson, Mr. A. Rigg, Mr. C. Day, Mrs. S. A. Coman, Mrs. C. D. Reynolds, and Mr. W. Remington.

COMMITTEE ON SOCIAL MEETINGS.

Mrs. J. H. Forrester, Mrs. C. D. Reynolds, Mrs. O. C. Devereaux, Mrs. Charles Jackson, Mrs. E. C. Pierce and Mrs. Church.

COMMITTEE ON FINANCE.

Mr. Charles Mulchahey, Chairman; Mr. George D. Paine, Mr. George Lewis, Mr. H. E. Croswell, Mr. E. E. Drake and Mr. Church.

COMMITTEE ON PRACTICAL WORK.

Mrs. M. A. Achorn, Mrs. James Tillinghast, Mr. Mulchahey, Dr. Johnson, Miss Loraine Bucklin and Mr. George Hanny.

At this meeting there was discussion regarding the future settlement of a resident minister, and the society expressed the wish that Mrs. Spencer should assume that relation to them, provided that the entire concurrence of the trustees could be secured; and it was decided to seek an expression of desire in this matter from the congregation also. The wish was also expressed that some service of installation might be held as soon as was proper, in order that the society might have their relation with Mrs. Spencer more distinctly recognized, and in order that she might legally perform marriages and have all the powers of her office.

The committee on practical work in a report endorsed by the society, announced the opening of a "Mutual Benefit Bureau" to aid people needing work and those needing employés to find each other. Also this committee suggested as desirable the formation of classes for instruction in such branches as sewing, drawing, elementary industrial training, music or common English branches—whatever might prove most needed or practicable. Also this committee suggested holding some entertainments of an instructive kind, especially for the benefit of workers in the shops and mills near the chapel.

The committee on social meetings, and the society generally, decided in favor of having a "tea, supper or basket lunch" on the occasions of the monthly social meetings, and also of having some entertainment at each one to add to their interest.

It was decided also to hold monthly discussion meetings to which the advocates of special social and

political reforms should be invited to come and present their views. And at the suggestion of the trustees Mrs. Spencer was requested to preside at all these meetings and assist in the arrangements for them.

It was also decided to meet as often as proved practicable for some literary study or reading of some author.

The full membership of the society reported at its first annual meeting was as follows:—

NAMES OF ORIGINAL MEMBERS OF THE SOCIETY.

As several persons who had signed the preliminary statement expressing desire to join the society when formed were not able to be present at the first meetings for organization, it was decided to give further time for securing their signatures, and to call all those "charter members" whose names were placed on the roll on or before the first annual meeting, held October 3d, 1890, as follows:—

Mr. and Mrs. M. A. Achorn.
Mrs. K. B. Aldrich.
Mr. and Mrs. James Bowie.
Mr. Edward W. Baker.
Miss Loraine Bucklin.
Mrs. Susan A. Coman.
Mr. and Mrs. O. C. Cressy.
Mrs. Delia Crane.
Mr. Percy D. Crane.
Mr. E. E. Drake.
Mr. Charles W. Day.

Dr. Clarence B. Davis.
Mrs. J. H. Forrester.
Mr. Jesse E. Fox.
Mrs. M. J. Gale.
Mrs. N. M. C. Garlin.
Mr. and Mrs. George H. Hanny.
Mrs. Celia Hopkins.
Mrs. M. M. Inman.
Dr. Charles B. Johnson.
Mr. and Mrs. Jeremiah Knight.
Mr. and Mrs. James E. Luther.
Mr. and Mrs. George A. Lewis.
Mr. George A. Mattoon.
Mr. Charles Mulchahey.
Mrs. William Meade.
Mr. and Mrs. Charles B. Prior.
Mr. William R. Remington.
Mr. and Mrs. Charles D. Reynolds.
Anna Garlin Spencer.
Mrs. Agnes W. Smith.
Miss M. J. Tilton.
Mr. and Mrs. George E. Whitehead.
Mr. Alfred Wilson.
Total, forty-four.
(See pages 27 and 35.)

Early in the year 1890 the trustees asked Mrs. Spencer to serve the chapel movement another year and she accepted the task and entered upon her third year's work for the trust, May 1st, 1890.

CONFIRMATORY DECREE OF THE SUPREME COURT
OF RHODE ISLAND.

SUIT IN EQUITY No. 2887, ISSUED JULY 26TH, 1890.*

This cause came on to be heard by the full court and was argued by counsel.

And thereupon upon consideration thereof (the parties hereto consenting to the following decree) it is declared that the devise of the Bell Street Chapel and land connected therewith, and the bequest of furniture and other articles, and of the sum of one hundred thousand dollars as an endowment fund to Barton A. Ballou, Sarah J. Eddy and Amy E. Harris, as trustees under said will of James Eddy, are devises and gifts for the promotion and advancement of religion and morality and are good and valid as devises and bequests to charitable uses, and that the trusts in said will expressed and declared concerning the same shall be carried into effect.

And it is further declared that the form of worship contemplated by the testator was monotheistic and not trinitheistic or trinitarian in doctrine, but the specific form and manner of such worship shall be determined from time to time by the board of trustees.

And it is further ordered, adjudged and decreed that the income arising from said endowment fund shall be applied, first to the payment of the expenses of keeping said estate in good repair and

*For account of preliminary action by the trustees relative to this decree, see pages 4 and 5.

of warming and lighting said chapel, and of other like incidental expenses and to the payment of the expenses necessary for holding services in said chapel, including therein the expenses incident to preaching and devotional services and to the maintenance of a Sunday school and to other like expenses, and to the payment of the expenses required for the revision and publication and distribution from time to time of the writings of the testator.

And it is further ordered, adjudged and decreed that the surplus funds may be applied from time to time by the board of trustees in their discretion for the purpose of general dissemination of moral and religious thought, and also for the purposes of instruction, moral, intellectual, artistic and industrial, by means of lectures, publications, schools, libraries, reading rooms or other like methods.

And it is further ordered, adjudged and decreed that the number of trustees under said will of said Eddy for the execution of the trusts and powers mentioned in said will and in this decree may from time to time be varied, but so that there shall not be more than five nor less than three trustees at any one time, and that it shall be lawful for the said three original trustees, or any two of them, to appoint additional trustees to make up the full number of the board.

And it is further ordered, adjudged and decreed that if the said trustees appointed by said will, or any of them, or any trustee or trustees appointed as hereinbefore or hereinafter mentioned, shall die, resign, desire to be discharged or refuse or become

incapable to act, then and so often as the same shall happen, it shall be lawful for the said three original trustees, and after the decease of any of them, for the two surviving trustees, to nominate and appoint a new trustee or trustees in the place of the trustee or trustees so dying, resigning, desiring to be discharged or becoming incapable to act.

And it is further ordered and declared that when and so often as any new trustee or trustees shall be nominated and appointed, all the trust premises which shall then be vested in the trustee or trustees for the time being shall, at the cost of the income of the trust estate be conveyed and transferred so and in such manner as that the said premises shall and may be or become vested in such new trustee or trustees jointly with the then surviving or continuing trustees or trustee, or in such new trustee solely as the case may require.

And it is further ordered, adjudged and decreed that from and after the decease of two of the said original trustees all new trustees under said will shall be appointed by this Supreme Court, and it shall be lawful for the acting trustees or trustee for the time being, whenever any such appointment may be required or advisable, to make application to this Court therefor.

And it is further declared that the said board of trustees shall have liberty to apply to the Court from time to time, as they may be advised.

And it is further declared that the complainants shall be entitled to the payment of the taxed cost

and expenses of this suit out of the trust estate or the income thereof, including counsel fees, to be allowed by one of the justices of this Court.

We hereby assent to and request the entry of this decree.

Signed by the trustees,

BARTON A. BALLOU,
SARAH J. EDDY,
AMY EDDY HARRIS.

And also by

EDWARD M. HARRIS,
Husband of Amy Eddy Harris.

Under this decree, October 5th, 1891, the board of trustees was enlarged by the choice of Rev. William J. Potter, of New Bedford, Mass., as president, and of Mr. Henry R. Chace, as secretary and treasurer. The original trustees were constituted a finance committee, and by-laws were adopted by the board which included provisions for regular meetings and a definite form of co-operative action with any society which should at any time receive the benefits of the trust.

ACT OF INCORPORATION OF THE RELIGIOUS SOCIETY OF BELL STREET CHAPEL.

At a meeting held March 16th, 1891, it was voted to appeal to the General Assembly of Rhode Island for the incorporation of the society, and Hon. Edwin C. Pierce prepared and presented the appeal, and secured the passage of the Act at the "January Session" of that body then sitting. The following persons were named in the Act as corporators:—

Anna Garlin Spencer, M. A. Achorn, Susan A. Coman, Charles D. Reynolds, Charles B. Johnson, Charles Mulchahey, James B. Bowie, James E. Luther, Alfred Wilson, George E. Whitehead.

The Act constituted the society a corporation "for religious and educational purposes, with power to hold and convey property to an amount not exceeding fifty thousand dollars."

At a meeting held May 1st, 1891, the society received the formal report of the passage of this Act and passed the following resolutions:—

"First, resolved that the act of incorporation of the Religious Society of Bell Street Chapel, passed at the January Session (1891) of the General Assembly of the State of Rhode Island, be, and the same hereby is, accepted; and the corporation is hereby organized thereunder.

"Second, resolved, that all the members of the Religious Society of Bell Street Chapel as heretofore existing be, and they hereby are elected members of the corporation.

"Third, resolved, that the constitution and by-laws and all votes of the aforesaid society are hereby declared in full force in the society as now organized under its charter.

"Fourth, resolved, that the officers and committees of the aforesaid society as heretofore elected or constituted continue in office in the society under the charter, subject to the provisions of the constitution and by-laws."

SEASON OF 1890-91.

The arrangements for the public services of the season of 1890-91, were made upon the same plan as those for the previous winter, the intention being to secure both distinctiveness of expression of the special ideas for which the chapel stood and expression of the fraternal spirit toward other religious movements of the time. As the society was now organized and showing a hearty interest in the work, the request was made by the trustees that the executive committee of the society suggest the names of speakers to whom they would like to listen before the final arrangements were made for the special series of discourses by speakers from abroad. The result of all the conferences was the following program for the year ending the last Sunday in June, 1891:

1890.

Sept. 7th. Reading of William C. Gannett's "Blessed be drudgery," by Mrs. Spencer.

Sept. 14th. Unrecognized heroism, Mrs. Spencer.

Sept. 21st. The manly man and the womanly woman, Mrs. Spencer.

- Sept. 28th. The twain made one, Mrs. Spencer.
- Oct. 5th. The great cloud of witnesses, Edwin D. Mead, superintendent of the "Old South Work" and editor of the New England Magazine.
- Oct. 12th. This world a temple, Rev. Charles G. Ames, Unitarian minister, Boston, Mass.
- Oct. 19th. The religious life, Mrs. Spencer.
- Oct. 26th. The ministry in the old time and the new, Mrs. Spencer.
- Nov. 2d. Breaking down partition walls, Mrs. Spencer.
- Nov. 9th. The fall of man, Rev. W. H. Spencer, husband of Mrs. Spencer, and settled over Unitarian Parish in Massachusetts.
- Nov. 16th. Two tendencies of physical science: toward kindness and toward cruelty, Mrs. Spencer.
- Nov. 23d. New England's first Thanksgiving, Mrs. Spencer.
- Nov. 30th. The social ideal, Mrs. Spencer.

(The Special Series, of which the above was the opening discourse, was especially announced as follows, was advertised in the daily papers, and was attended by crowded houses):—

You and your friends are cordially invited to attend a series of

SUNDAY AFTERNOON MEETINGS

AT BELL STREET CHAPEL,

The object of which is to draw attention to some evils of our social condition; to outline their causes; to suggest measures for future prevention; and especially to present for consideration, and as our immediate duty,

lines of action which skilled philanthropists have found to be

WISE WAYS OF HELPING.

After an introductory sermon by Mrs. Anna Garlin Spencer, November 29th, upon "The Social Ideal," the Series will be as follows :

- Dec. 7th. Scientific Charity, Rev. E. B. Andrews, President of Brown University.
 - Dec. 14th. The care of criminal and morally defective classes, Rev. S. J. Barrows, editor Christian Register, Boston.
 - Dec. 21st. The workingman and his needs, Mr. Percival Chubb, London, Eng.
 - Dec. 28th. The Method of Jesus; or, the heart of true helping (Christmas service and sermon), Mrs. Spencer.
- 1891.
- Jan. 4th. The workingwoman and her needs, Mrs. Helen Campbell. (Author of "Prisoners of Poverty," and lecturer upon "Woman and Economics," at Smith, Wellesley, Meadville and other colleges.)
 - Jan. 11th. Emigration: both ways, Rev. E. E. Hale, Boston.
 - Jan. 18th. The care of dependent children, Mrs. Fanny B. Ames, Boston.
 - Jan. 25th. Intemperance: in its relation to other social ills, Mrs. Spencer.
 - Feb. 1st. The Home life and the Friendly Visitor, Miss Zilpha D. Smith, Registrar of Associated Charities, Boston, Mass.
 - Feb. 8th. Education: the test and end of all social reforms, Mrs. Spencer.

END OF SPECIAL SERIES.

- Feb. 15th. True Faith, Rev. W. H. Spencer.
 Feb. 22d. Education, Edwin D. Mead.
 Mch. 1st. Our Chapel Work, Mrs. Spencer.
 Mch. 8th. Religious significance of the Woman's Council
 at Washington, Mrs. Spencer.
 Mch. 15th. The Song in the Night, Mrs. Spencer.
 Mch. 22d. The Transfiguration, Prof. Thomas Davidson,
 Lecturer upon literary and ethical subjects,
 President of the Dante Society, and Dean of a
 Summer School.
 Mch. 29th. The Risen Christ (Easter Sunday), Mrs.
 Spencer.
 April 5th. The Holy Spirit, Rev. Frederick A. Hinckley.
 April 12th. The missionary spirit in education, Mrs. Spencer.
 April 19th. Why we worship; or, rational grounds for
 religious services, Rev. Wm. J. Potter, New
 Bedford, Mass.

On this Sunday occurred the formal ordination and installation of Mrs. Spencer, the services of which (with the preliminary action which led to them) were as follows:

ACTION WHICH PRECEDED THE ORDINATION AND INSTALLATION OF MRS. SPENCER.

The society and congregation of Bell Street Chapel having expressed a desire to have Mrs. Spencer settled as the resident minister, the executive committee of the society conferred with the trustees who gave their cordial assent to the extension by the society of a formal call to Mrs. Spencer. Accordingly that call was given by a unanimous vote of the society March 16th, 1891, and was by her accepted in due form. And

although the trustees still retained control of the chapel movement, it was mutually agreed and decided after this vote of the society that in respect to the choice and formal installation of its minister the society should and does now attain its full measure of independence. And hence it was voted that Mrs. Spencer be officially installed and ordained by the Religious Society of Bell Street Chapel according to its own form and usage on Sunday afternoon, April 19th, 1891.

ORDER OF SERVICES OF ORDINATION
AND INSTALLATION OF

MRS. ANNA GARLIN SPENCER,

BELL STREET CHAPEL, PROVIDENCE, R. I., APRIL 19, 1891, 3 P. M.

MUSIC:

"O, be Joyful in the Lord!"

Opening Sentences from Order of Service "Our Church Life,"
Read by DR. C. B. JOHNSON.

Hymn "Holy, Holy, Holy" by choir and congregation.

Selected Reading, REV. WILLIAM H. SPENCER.

MUSIC:

"How Lovely are the Messengers." *St. Paul.*

Reading of the Bond of Union of the Religious Society of Bell
Street Chapel, MR. CHARLES MULCHAHEY, Treasurer.

Reading from the records of the society,
MR. ALFRED WILSON, Secretary.

Greeting from the trustees of the chapel fund under the will
of James Eddy, MR. BARTON A. BALLOU.

Address of Ordination and Installation: in behalf of the
society, MR. CHARLES D. REYNOLDS, Vice-President.
Welcome from the Ministry.

REV. CHARLES GORDON AMES, Boston.

MUSIC:

"I Go On My Way in the Strength of the Lord." *Elijah.*

Invocation,

REV. WILLIAM H. SPENCER.

"In Heavenly Love Abiding." *Holden.*

Responsive Service, (Page 4 of the Order of Service)
led by MRS. SPENCER.

Discourse by REV. WILLIAM J. POTTER, of New Bedford, Mass.
Why We Worship; or, rational grounds for religious
services.

Hymn, "Nearer, My God, to Thee," Choir and Congregation

Benediction, MRS. SPENCER.

WORDS OF WELCOME IN BEHALF OF TRUSTEES.

BY BARTON A. BALLOU.

Friends:—It is with great pleasure that I speak a word of greeting at this time, in behalf of the trustees, to express their full sympathy with, and cordial appreciation of, the action which this society is about to take in ordaining and installing Mrs. Spencer as their resident minister. Mrs. Spencer, as we all know, while in full sympathy with the most radical thought, and adopting the latest scientific methods in philanthropic work, still holds firmly to all that is permanent in the old systems of religion through which, in the past, man has endeavored to express his religious nature. Her earnest word will stimulate all that is highest

and best in us, and we believe that under her ministry the work here will prosper and become, what its founder so earnestly desired, a vital help to the people of this community, while extending out into the world a power for good.

ADDRESS OF ORDINATION AND WELCOME.

IN BEHALF OF THE SOCIETY OF BELL STREET CHAPEL. BY
CHARLES D. REYNOLDS, VICE-PRESIDENT.

Mrs. Anna Garlin Spencer:—I am instructed by the Religious Society of Bell Street Chapel officially to recognize you as our resident minister; and we therefore ordain and install you as such, in accordance with the principles and usages of our religious fellowship.

In token of your unity with us, and of our cordial welcome to you to our pulpit, our homes, and our hearts, I now give you the right hand of our fellowship, and, in the presence of these visiting friends and the members of this society, declare that Anna Garlin Spencer is our ordained minister.

LETTER OF WELCOME TO THE MINISTRY.

FROM REV. CHARLES GORDON AMES, BOSTON, MASS.

My Dear Friend and Sister, Anna Garlin Spencer:—A tender gladness comes over me as I learn from yourself that the company of workers and worshipers at Bell Street Chapel, who have already accepted you as their minister, have also seen and felt the suitability of giving to that fact a public recognition. To my mind this is simply "the outward sign of an inward

grace", like the formal taking of each other at a wedding, or like the clasp of hands when friends come together. But the actions that are natural, simple and suitable, are for that very reason significant and sacred.

Both in freely choosing and publicly ordaining and installing their own minister your people are following many honorable precedents, not only among our New England Congregationalists and the English Independents, but I think also among the unspoiled Christian assemblies of 1800 years ago, who were exhorted to "appoint themselves bishops and deacons worthy of the Lord", which seems to mean that they selected their own ministers and official representatives. It is a family affair and can well be managed within the household. If others are invited to share such joyous and solemn ceremonials they come as friendly guests; whose moral sanction indeed means much, because no congregation ought to be unrelated to others which exist for the same ends; and also because the approved minister of one congregation is pretty sure to be a giver and receiver of many tokens of fellowship and of service from other ministers and other people. The more of this the better for us all. In sending you this brotherly signal at this high moment of your life, I am really doing, in fact and in spirit, what you well know I am always doing: I am extending to you the right hand of fellowship in that ministry which aims to build up the Divine in the Human. To me, whatever may be the formal names, or the want of names and forms, it is all one thing with the work of Jesus and with all that deserves the name of Christianity. You know

and share, I am sure, my ardent desire to discover and enlarge the deep spiritual affinities and agreements which are hidden by the surface differences of honest people.

I watch therefore for every opportunity to exchange signals of good will and good understanding—trusting in the end to reach also the practical methods of co-operation. Something at least will be done to promote the true order if we can counteract the poison of suspicion and the pettiness and narrow conceit which invade every sect or set, so long as they underrate the excellences of others and overrate their own. I hail you, therefore, as a minister of honorable reconciliation—as a minister of that higher Liberalism which can be just to the unjust, and inclusive toward the exclusive—that ministry which trusts wholly to Light as the conqueror of darkness, and to Good as the remedy for Evil, and to Love as Lord of All.

Your best work is to come ; and if there has gathered around you a band of men and women whose hearts God has touched, the strength that comes to you from union with them will make it easier to believe in the gain we may all receive from accepting still larger and wider relations with earth and heaven. And so my heart prays and sings with yours, and I trust to remain,

Your fellow-servant in the work of Faithfulness and Love,

CHARLES GORDON AMES.

ORDINATION SERMON.

Rev. William J. Potter, Minister of the First Congregational Church, of New Bedford, Massachusetts, and President of the Free Religious Association of America, then preached a sermon upon "Why We Worship; or rational grounds for Religious Services". The following is a brief abstract of the discourse:—

Friends and Members of the Bell Street Chapel—It is with a special and pleasant alacrity that I respond to your call to share in the services by which you to-day induct into the ancient and universal guild of the public ministers of religion the "elect lady" who from the first has guided your thought and work here, and who by natural gifts of intellect and heart, by speech and by pen and by manifold ministrations in the service of humanity has already and abundantly proved her high call to the office. As I recall that noble-minded and noble-hearted man whose liberality founded this Chapel, I feel that he would look upon these services with the most benignant approval.

It has been said to me that this is the first ordination of a woman to the ministry to occur in this State, but the Commonwealth which gave a hospitable refuge to the first woman preacher of New England, Anne Hutchinson, when she was driven from Massachusetts, should not be behind in that progress which recognizes that the "Soul Liberty" which Roger Williams preached had no distinction of sex.

In inviting your attention to the topic of the true and rational church-life I would draw your thoughts to the permanent Realities in Religion.

Deity dwells not more in a church or a chapel than in other homes. Genuine worship depends not upon place or time or form of speech or architectural structure. The universe is God's temple. In Nature He both hides and reveals Himself. The human heart is His inner and divinest temple. Whenever a human soul is uplifted to see and to strive for a higher good, there is worship and there is God. And the soul that in any spot, by any means, thus finds Him becomes God's most beautiful temple.

Without this loving consecration of the human soul to the service of truth and goodness no verbal form can make any structure sacred. Yet there is great usefulness in having a fixed time and place for special religious ceremonies. I believe in the Church as an institution which human society still needs for its highest good. I believe therefore in the Church as having its origin in vital human sentiments and ideas, as an institution which, though often malformed through error and human weakness, is still capable of constant growth and purification. A powerful influence on the upper side of life is needed in this age to counteract the tendencies to material ideals and enterprises. We need the Church rationally organized, and open to advancing truth, because it is the great friend and aider of those who would live in the spirit, and for the highest uses of our existence.

We need the Church, also, because it expresses as nothing else does man's sense of relationship to that Supreme Power which science calls the Eternal Energy, which religion has called the Most High, but

which transcends all our names. It is from our duty to serve this Highest Law and Spirit in the universe that our duties to man are derived. This Infinite Energy is a living and vital Power, and well may we say with one of old "My heart and my flesh cry out for the living God". Among all the institutions of man shall not one remain to forever attempt to express this most august and mysterious, yet real and vital, relationship between the soul of man and the Father of Spirits?

Then followed this

ANNOUNCEMENT:

On Sunday afternoon, April 26th, at Bell Street Chapel, Mrs. Anna Garlin Spencer will begin a special series of discourses upon the truths and errors of popular creeds; aiming to give a critical yet sympathetic treatment of the doctrinal bases of orthodox Christianity from a rational and reverent point of view.

A list of dates and special topics of this series and of those discourses which will follow to the period of the summer vacation, (through July and August, when the regular Sunday Services will be intermitted,) is hereby appended. All are cordially invited to attend. Hour of Sunday Service 3 p. m. Seats Free.

Mrs. Spencer takes this opportunity to beg that those who attend the Chapel quite regularly, or who think they may like to do so, will write their names and places of residence in the book placed for that purpose on a table in the vestibule; not as a pledge of any kind, but to enable Mrs. Spencer and other mem-

bers of the society to gain a better acquaintance with them.

April	26th.	What is the Bible?	
May	3rd.	Total Depravity: or, the Problem of Evil.	
"	10th.	The Incarnation.	
"	17th.	The Atonement.	
"	24th.	Salvation: what is it?	
"	31st.	The Punishment of Sin: here and hereafter.	
June	7th.	Theological Drift.	Rev. W. H. Spencer
"	14th.	The Power of the Gospel.	
			Mrs. Julia Ward Howe
"	21st.	The Indwelling God.	Mrs. Spencer
"	28th.	Parting Words.	Mrs. Spencer

Regular Sunday afternoon services will reopen September 6th, 1891.

The above program was fully carried out. Summary for the year, 43 Discourses. By Mrs. Spencer, 26; by exchanges with Mrs. Spencer, 4; by Speakers from abroad, 13.

SOCIETY MEETINGS FOR SEASON OF 1890-91.

The society and congregation held monthly social meetings from November to April inclusive, on the first Friday evening of each month. These were well attended and marked by great cordiality and friendliness, many persons being present to whom the opportunity seemed a welcome one. Refreshments were served at all these meetings, and during the winter the society purchased permanent equipment for these suppers. One of the furnace rooms at the rear of the

chapel which had been emptied by the introduction of the new steam-heating apparatus, was fitted up as a kitchen; and the ladies of the society and congregation served as hostesses on all social occasions.

In December, January, February, March and April discussion meetings were held on the third Friday evening of each month. The subjects debated were Tariff and Free Trade, by Messrs. E. C. Pierce and Robert Grieve; Nationalism, by Mrs. Bolles; The Single-Tax, by Dr. L. F. C. Garvin and Dr. William Barker; Woman Suffrage, by Miss E. U. Yates; Prohibition, License and No-License, by Rev. J. H. Larry, Mr. J. F. Smith and Mr. E. C. Pierce. Two adjourned meetings were also held for continuation of these discussions. The attendance and interest were good, and the spirit shown was excellent—courteous, frank and earnest.

Four literary meetings were held; two for the reading of Shakespeare and two devoted to other poets. Dr. Johnson gave two valuable lectures upon astronomical subjects. Also, a pleasant garden party was held on the anniversary of the formation of the society in the Eddy grounds.

Beside the regular quarterly business meetings of the society, two additional business meetings were held to perfect plans for a system of voluntary contribution by the society and congregation, the appeal and the cards for pledges which were issued being as follows:

TO THE RELIGIOUS SOCIETY AND CONGREGATION
OF BELL STREET CHAPEL.

Dear Friends:—

The bequest of James Eddy provides us with an attractive house of worship and meeting, with the entire service of one person as leader and the occasional help of others, with music and orders of service and other means of improvement and pleasure, which are entirely free to all who choose to avail themselves of the privilege.

The perfect freedom of this opportunity will never be abridged while the chapel movement continues, nor the care relaxed which aims constantly to make that movement *hospitable* as truly as elevating and helpful.

The society, and interested members of the congregation outside of the society, desire, however, to use this centre of liberal thought and progressive moral culture for ends of more intimate social communion and more varied educational effort than those now provided by the trust. These friends of our movement wish that the monthly social meetings of the society and congregation be opened with a supper, as an aid to the home-feeling desired at such gatherings. They also wish to avail themselves of home-talent and possibly of hired teachers and performers in a series of free entertainments, elevating yet popular, for those whose opportunities in such directions are limited. A sewing school is one of several ways of helping already recommended as desirable to adopt, by the committee on practical work.

These and all other suggested lines of work require the expenditure of some money.

All that has been expended for society uses thus far has been contributed by a few persons wholly unsolicited. But it is felt by many that a regular and recognized channel for the contributions of all who are disposed and able to give even a very little for the chapel work,—one so arranged as to *bind no one to give anything*, and yet so as to treasure to its fullest value the least as well as the largest gift; and one, moreover, which would result in a monthly revenue which, however small, *could be a basis for future plans because pledged beforehand* for the financial year, would be a good plan for us to adopt.

And this not only because the time has come when we see work ahead which might be wisely and helpfully done if we had some money of our own, but also because the habit of planned-for and regular giving is essential to the best efficiency and the permanent interest of any organization. The spirit that seeks to share is as important as that which appreciates a generous gift; and quite as much needed, *spiritually*, in the church with a rich endowment as in one that is poor and struggling. And considering that the chapel stands pre-eminently for the human brotherhood as well as the divine Fatherhood, its endowment should make all who care for its truest success the more eager to do for others what Mr. Eddy's gift makes it unnecessary for us to do for ourselves. The spirit of giving is not shown only or principally, it is true, in financial ways; it is expressed still more fully by gen-

erous personal service and that outgoing hospitality which seeks to draw others within the circle of benefit which the chapel represents, and our regular attendants have already manifested much heartiness in this costly giving of self which is the truest foundation for any movement. Yet even this personal service waits for its greatest efficiency in some directions for a moderate money basis for our plans of work.

We therefore, in the name of the society, and with the approval of the trustees of the chapel fund, issue the enclosed cards, and ask each one who wishes to give *regularly* any sum, however small, to the objects named, to indicate his or her purpose on said card and affix name and residence and drop in the vestibule boxes marked "For Society Uses" as soon as convenient. The name and amount of contribution will be known only to the executive committee of the society and will in no case be made public.

We would add that there is no compulsion in this matter, legal or moral. All that is intended in this plan of subscription is to offer a practical method of voluntary but regular contributions toward the chapel work.

CHARLES MULCHAHEY.

Treasurer.

For the Finance Committee.

Bell Street Chapel.

. . MONTHLY OFFERINGS . .

<p>\$0.10</p> <p>.15</p> <p>.20</p> <p>.25</p> <p>.30</p> <p>.50</p> <p>1.00</p> <p>2.00</p> <p>3.00</p> <p>5.00</p>	<p>Please mark with an X in the column on the left, the sum you are willing to pledge as a monthly contribution for chapel-work.</p> <p>Write your name and residence at the bottom of this card, and deposit the same in a vestibule-box marked "For Society Uses" as soon as convenient.</p> <p>A package of envelopes will then be furnished you (one for each month).</p> <p>The first Sunday in each month enclose the amount of your offering in the envelope which bears that date, and place it sealed in the box.</p> <p>In case of absence enclose the whole amount due with the next offering that is made.</p> <p>This pledge being purely voluntary may be recalled at any time by enclosing with your last offering a card stating your desire to discontinue.</p> <p>Name,</p> <p>Residence,</p>
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Responses to this appeal were prompt and cordial, and 32 persons soon became regular contributors to the chapel work by means of the pledge cards, while several more announced their preference to drop their contributions in the boxes and their intention of doing so.*

Before the close of the season of '90-91 steps were taken to start a drawing school in the chapel vestry in October following, a provisional committee being appointed, the cordial assent to the plan received from the trustees, and the society interest pledged.

THE SUNDAY SCHOOL.

(Appropriate extracts from James Eddy's writings were read at the opening of the Sunday school.)

During the first winter, January 26th, 1890, an opportunity was given those who desired to form a class for Sunday school study. A number of adults availed themselves of the invitation and the class was held at two o'clock and led by Mrs. Spencer. The attendance during the first two seasons in this adult class varied from thirteen to forty-five. Later in the first year several small children were brought by their parents and a kindergartner, Miss Chase, was engaged at a small salary to teach them. Later still, a few older children came and a third class was formed, volunteer

*(Previous to this action on the part of the Society, four boxes were placed in the Chapel vestibule (at the request of many persons) for the reception of contributions. Two of these were marked "For Society Uses" and two "For Humanitarian Work.")

helpers from the congregation taking it in charge. In the winter of 1891-92 the school was more fully organized, with Mrs. Anna M. Arnold and Miss Maria Rhodes assisting in the teaching and Miss Eva Jenkins serving as kindergartner. At the request of the trustees Mrs. Spencer acted as superintendent and had personal oversight of the work done in the school during the initial period; and she has retained that position during her entire service as leader of the chapel movement. With the exception of a portion of two seasons she has taught an adult class in addition to superintending the general work; and during two seasons, when a scarcity of teachers made it seem necessary, she taught two classes, one at two o'clock and one at four-thirty. She compiled the following "Order of Service" which was printed at the expense of the trust during the winter of 1890:

SUNDAY SCHOOL SERVICE.

SONG.

Supt. Truthful Spirit, dwell with me: I myself would truthful be,
And with wisdom kind and clear let Thy life in mine appear,
And with actions brotherly speak in all sincerity.

Tender Spirit, dwell with me: I myself would tender be,
And with words that help and heal would Thy life in mine reveal,
Quick to feel and strong to bless with the strength of tenderness.

Holy Spirit dwell with me: I myself would holy be;
Separate from sin I would choose and cherish all
things good,
And whatever I can be give to Him who gives to me.

SONG.

School. Heavenly Father, lead us on
In the way of truth begun:
Let the light of love divine
All along our pathway shine.
Heavenly Father, lead us on
By the way of duty done:
Day by day, and hour by hour,
Onward, upward, evermore. *Amen.*

SONG.

REMARKS, OR GENERAL LESSON.

SONG.

All repeat. Think truly, and thy thought
Shall the world's famine feed:
Speak truly, and thy word
Shall be a faithful seed:
Live truly, and thy life shall be
A great and noble creed.

Singing Books called the "Sunny Side" were purchased and also copies of "Unity Shorter Services for Sunday Schools", published by the Western Unitarian Sunday School Society, which with the following additional invocations and a "Sunday School Pledge", written by Mrs. Spencer, were used in devotional exercises:

O Spirit of perfect wisdom and love,
May Thy presence be felt today in all our souls.

May the eyes of our minds be open to behold Thy truth;
May we be filled with noble and kind affections;
May our whole life be a thank-offering to Thee,
And our daily conduct be to Thee as praise!

Our Father, every day more dear,
It seems to live with Thee so near:
Thou carest for even the smallest star,
And safe within Thy heart we are.
If left alone on earth are we,
We are not orphans,—we have Thee.

SUNDAY SCHOOL PLEDGE.

I will Try to Be:—

Pure in thought and word and deed;
Kind in action, speech and wish;
Just to every living thing;
Useful every hour I live.

I will Try to Be:—

Strong to rule my life within
By the law that conscience shows,
Conquering every lure to sin
By my soul's high pledge to good.

I will Try to Be:—

Always loyal to the right,
Always reverent toward the truth,
Always working with my might
At the duty set for me.

I will Try to Be:—

Quick to see the sweet and bright
In all things both near and far.
That my life may shine with light,—
Light of faith and hope and love.

I will Try to Be:—

Calm and brave, though troubles come,
Patient in all suffering;
Trustful, ever, more and more,
Nearer to the One in All.

From the first season of the Sunday school to the current year "Concerts" and Special Services have been held for the benefit of the children and youth of the congregation.

THE FIRST CONSECRATION SERVICE.

In June, 1891, Mr. James Bowie, a member of the society, requested Mrs. Spencer to "christen" his baby. Mrs. Spencer, feeling that neither her own nor the principles of the trust allowed her to use the ordinary service of "baptism", suggested a substitute in a "consecration service" which should emphasize merely the parent's responsibility toward the child and the beautiful hope of childhood. Her modification of the ordinary christening being accepted willingly by the parents, and receiving the sanction of the trustees, the child was presented in the chapel and a simple service was held which was deemed by those present a sacred linking of our family life with the religion of the fatherhood of God and the brotherhood of man.

THE MUSIC.

From the opening of services in the chapel the greatest pains was taken to have the musical part of these services not only consistent in words and dignity

of composition with the purposes of the movement, but especially appropriate for each Sunday's particular message whenever that could be known beforehand. Hence the task of selecting appropriate words and music has been always a peculiarly exacting one, much of the choir material to be easily found and used being quite impossible from the standpoint of a conscientious and intelligent fitting of this important part of the devotional element to the thought and purpose of the movement. Words have been carefully considered by the minister and choir director together, and all phrases of trinitarian theology, or sensuous expressions of religious sentiment, discarded or altered so as to be in keeping with the higher adoration of that Spirit which must be "worshipped in spirit and in truth". The following extract from the report of the resident minister for the season of 1890-91 shows the immediate value of the musical opportunity offered at the chapel:

"The educational element of the chapel choir has already given an opportunity to more than a dozen people of having their voices trained, so that several have been able to get paying positions elsewhere and to cultivate themselves as they would otherwise not have been able to do. The chance has been much appreciated and used to excellent profit by all the singers who have been connected with the choir. These singers have given their services generously to various charitable and reformatory associations of the city, and to make more attractive the social meetings at the chapel. Hence the chapel choir has helped in the public work, as well as in our own services.

Individual singers of the choir have also aided in meetings held for charitable and reformatory purposes in Boston and other places."

REPORT OF THE YEAR 1891-92.

SUNDAY SERVICES.

LIST OF TOPICS AND SPEAKERS FOR THE SEASON.

- Sept. 6th. Joy in little things, by Mrs. Spencer.
 " 13th. Nature's Ministries, by Mrs. Spencer.
 " 20th. The Sunday-school, by Mrs. Spencer.
 " 29th. Troubling and Healing Angels. Rev. H. C. DeLong, pastor of First Unitarian Church, Medford, Mass.
- Oct. 4th. The Practicable Life of Religion To-day. Rev. W. J. Potter.
 " 11th. The Uses of Wealth, by Mrs. Spencer.
 " 18th. Wanted in Providence. More Public-Houses minus the Drink, by Mrs. Spencer.
 " 25th. Our criminal and vicious population (Prisoner's Sunday), by Mrs. Spencer.
- Nov. 1st. Corner-stones of Home, by Mrs. Spencer.
 " 8th. The Parent's Duty, by Mrs. Spencer.
 " 15th. Youth's Opportunity, by Mrs. Spencer.
 " 22d. Friends and Friendship, by Mrs. Spencer.

The first Sunday in December, the anniversary of the dedication of the chapel, was chosen as the proper time to open a special series of discourses which aimed to make the chapel work tell as a movement of public education as well as one of intimate church association and helpfulness.

Accordingly the following circular of invitation was printed and widely distributed:

You and your friends are cordially invited to attend
a Series of

SUNDAY AFTERNOON MEETINGS

AT BELL STREET CHAPEL,

the aim of which is to present and illustrate some of the great epochs of intellectual growth, and also some of the most important ethical movements of our civilization, by the biographical portraiture of those

LEADERS OF THOUGHT AND HEROES OF MORAL REFORM who have been their finest embodiment and strongest expression.

PROGRAM AS FOLLOWS:

1891.

- Dec. 6th. Introductory, Great Leaders and their eras, by the resident minister, Anna Garlin Spencer.
(This Sunday being the anniversary of the dedication of the chapel, the Covenant service of the society will be used and a brief explanation of its purposes and work will precede the discourse.)
- Dec. 13th. Aristotle, the great mind of antiquity, by Prof. Thomas Davidson, New York (Special Instructor in Philosophy and President of the Dante Society.)
- Dec. 20th. Immanuel Kant, the leader of modern thought, Mr. Edwin D. Mead, Boston. (Editor of New England Magazine and of the Old South Publications.)
- Dec. 27th. The Contribution of Christianity to modern thought and ethics, Mrs. Spencer (with Christmas Service).

1892.

- Jan. 3d. Copernicus; the revealer of the New Heavens and the new Earth, Prof. Joseph Henry Allen of Harvard Divinity School, Cambridge, Mass.
- Jan. 10th. Darwin and Spencer; the teachers of evolution, Dr. Lewis G. Janes, New York. (President of Brooklyn Ethical Association.)
- Jan. 17th. Poetic leaders; Dante and Goethe, Mr. Percival Chubb, New York, late of England. (Special Lecturer upon Literature and teacher of the "Pratt Institute Extension" Classes.)
- Jan. 24th. Emerson and the transcendental movement in New England, Mrs. Spencer.

HEROES OF MORAL REFORM.

- Jan. 31st. IN THE ANTI SLAVERY MOVEMENT:
Garrison and Abby Kelly; the typical reformers, Mrs. Lillie Chace Wyman, Rhode Island. (Author of "Poverty Grass," "Studies of Factory Life," "Anti-Slavery Women," etc.)
- Feb. 7th. IN THE CARE OF CRIMINAL CLASSES:
John Howard, Elizabeth Fry and Dorothea Dix, Mrs. Spencer.
- Feb. 14th. IN POLITICS:
Samuel Adams and Washington; the Nation Builders, Prof. George Makepeace Towle, Boston. (Lecturer in Old South Courses and for Lowell Institute.)
- Feb. 21st. IN WOMAN'S POSITION:
Mary Wollstonecraft, the champion and martyr; and Margaret Fuller, the prophet of the new ideal, Mrs. Spencer.
- Feb. 28th. IN INDUSTRY:
Prof. Davis R. Dewey, Boston. (Of the Massachusetts Institute of Technology.)

Mch. 6th. IN TEMPERANCE AND SOCIAL PURITY:

John Pierpont, the preacher of temperance, and Dr. Day, the healer of the inebriate; and Josephine Butler, the defender of the outcast, Mrs. Spencer.

Mch. 13th. IN EDUCATION:

Pestalozzi and Froebel, the apostles of the new training; and Horace Mann, the pioneer in free public education, Mrs. Elizabeth Powell Bond, Pennsylvania. (Dean of Swarthmore College, and Minister of the Society of Friends.)

Mch. 20th. IN ADMINISTRATION OF CHARITY:

Ozanum, Denison, Dr. Chalmers, and Octavia Hill, Mrs. Spencer.

This program was succeeded by the following topics and speakers:

March 27th. Sermon, Rev. Alfred Manchester, minister of Third Unitarian Society of Providence.

April 3d. Contribution of Christianity to modern thought and ethics, Mrs. Spencer. (Repeated by request.)

April 10th. The Duty of Liberals toward the young, Mrs. Spencer.

April 17th. (Easter.) If a man die shall he live again? Mrs. Spencer.

April 24th. Pillars of salt, W. H. Spencer.

May 1st. Problems of heredity and free will, Mrs. Spencer.

May 8th. Moral progress in the race and race education, Mrs. Spencer.

May 15th. Environment vs. Inheritance, Mrs. Spencer.

- May 22d. Order and method of moral growth, Mrs. Spencer.
May 29th. Character-building in church and Sunday school, Mrs. Spencer.
June 5th. Environment vs. Inheritance (repeated by request), Mrs. Spencer.
June 12th. A working theory of the spiritual life, Mrs. Spencer.
June 19th. The true and the false Mind-Cure, Mrs. Spencer.
June 26th. Parting Words.
July 1st. Informal Meeting.

Summary: 43, besides the informal meeting in July; 30 by Mrs. Spencer, 3 by exchanges and 10 speakers from abroad paid for their service.

The Sunday afternoon services were all well attended particularly those of the special series.

WEEK-DAY MEETINGS OF THE SOCIETY, 1891-2.

The regular Friday evening meetings, of which a complete printed schedule was published and distributed by the society, were as follows:

First Friday evenings from November to April inclusive: *Social Meetings, with entertainments of reading and music.*

Supper served at 7 o'clock at November, January, February and April socials.

Business meetings of society at 7.15 before December and March socials, with entertainment to begin at 8 o'clock.

Second Friday evenings from November to April inclusive: *Lectures, Educational and Scientific, as follows:*

November, by Dr. Charles B. Johnson, What can be seen in a drop of water.

December, by Dr. Helen G. Putnam, Action of alcohols upon animal tissues.

January, by Mr. James M. Southwick, Birds of this region.

February, by Miss Loraine Bucklin, Humane education.

March topic and speaker to be announced.

April, by Dr. Helen G. Putnam, Health.

Introductory music, 7.45; lecture at 8 o'clock.

Third Friday evenings from November to April inclusive: *Discussion of Practical Questions:* general subject for the season, The American Citizen.

Topic for November, How, why, and for how long should executive officials be appointed? Opened and led by Rev. W. H. Spencer.

Topic for December, The Caucus System, is it good or bad, and what might take its place? Opened and led by Hon. J. C. Monaghan.

Topic for January, Who should vote? or, the just basis of suffrage. Opened and led by Hon. Rathbone Gardner, District Attorney of United States.

Topic for February, Shall Government give aid to any class, such as manufacturers or wage-earners? Opened and led by William Lloyd Garrison, Jr.

Topic for March, Shall Workingmen organize against capitalist or co-operate among themselves? Opened and led by Prof. Henry B. Gardner of Brown University.

Topic for April, What part of municipal affairs should the city take charge of?

Introductory music, 7.45; discussion at 8 o'clock.

Fourth Friday evenings of January, February, March and April, also Saturday evening, November 21st, and the second Saturday evenings from December to April inclusive: *Literature Class*.

Led by Mrs. Elvene C. Hard, Principal of Training School at Pawtucket. Author, James Russell Lowell, his prose and poetry. Class to meet promptly at 7 o'clock.

Fourth Friday evening in December, Christmas Festival for the Children, from 4 to 7 *p. m.* Refreshments with entertainment.

Fifth Friday evenings in January and April, entertainments, with tickets of invitation.

Mondays and Wednesday of each week, *Drawing Class*.

Under the direction of the Committee on Practical Work of the society, Mr. George E. Whitehead, chairman, and taught by Mr. James E. Tribe, M. E.

All were welcome at these meetings and the attendance was generally good.

The tendency to share generously all the Chapel privileges was early established, as is shown by the following extract from the report of the Resident Minister for 1891-92:

"The Christmas Festival for the children of the Sunday school was a bright and happy occasion. The children gave recitations and songs, and entertained fifteen inmates of the Home of the "Society for the Prevention of Cruelty to Children." The little guests had a fine time, and were delighted recipients of presents from the school."

The entertainment of January 29th, which was arranged by Mrs. C. B. Prior and was much enjoyed, was shared by the society with over a hundred delegates from the "Working Girls' Club" of Mt. Pleasant. The April entertainment, furnished by the choir, was enjoyed also by invited guests from the "Young Ladies' Tea Room" and the "Young Women's Evangelical Christian Association".

The Lowell class, led by Mrs. Elvene C. Hard, proved of value to teachers living in the vicinity as well as to members of the society. The class in drawing, taught by Mr. Tribe, was helpful to many not otherwise interested in the chapel. It numbered 33 and was composed of wage-earners employed in shops all day. The following general outline of study, with 84 lessons under its different heads, was used:

BELL STREET DRAWING SCHOOL.

PROBLEMS

In Geometrical Drawing to be Studied during the First Term.

TRIANGLES.

PARALLELOGRAMS.

CIRCLES.

ANGLES.

POLYGONS.

ORTHOGRAPHIC PROJECTIONS.

PROJECTIONS OF POINTS AND LINES.

SOLIDS.

SECTIONS OF SOLIDS.

PENETRATION OF SOLIDS.

DEVELOPMENT OF SURFACES.

CYCLOIDS.

Referring to this class the annual report of the society work contained the following words: "We feel that in nothing do we better justify our existence in this community than by purely educational efforts for the benefit of working men whom we do not seek to proselyte or attract in any way to our religious services."

In addition to those announced in the printed program a lecture was given by Mr. Herbert E. Crosswell upon "The evils of flesh-eating".

In July the Sunday school and society joined with the Fourth Unitarian Society (of which Rev. William H. Spencer was pastor) in a picnic. During the season the society purchased additional furnishings for the kitchen and dining tables.

Every member of the society received a copy of "Thoughts on Religion and Morality", by James Eddy, from the trustees, and the gift was much appreciated.

During the year a society was formed among the young people called the "Willing Workers," and chose for its object the motto of the "Lend-a-Hand" movement: to be of service to others.

At the business meeting of the society, March, 1892, a communication was received from the trustees to the effect that they had decided to give the society greater independence of action, and in the following particulars: first, the sum to be appropriated by the trustees for chapel purposes other than that reserved for repairs of the building, for the special series, for the distribution of Mr. Eddy's writings or other

publications, and for any other work under the special direction of the trustees, would be hereafter paid to the treasurer of the society in monthly instalments, and by him disbursed according to appropriations of the trustees or of the society; second, the sum of \$600 was appropriated for heating, lighting and janitor service; third, the sum of \$2,000 was appropriated for the minister's salary; fourth, the sum of \$450 was appropriated toward the music, which was given wholly into the direction of the society subject only to proper consideration of the appropriateness of words used in the service.

The trustees stated in this communication that the reason for changes in the appropriations, and especially for the small sum given toward the music (which had been previously wholly provided from the trust fund and at an annual expense of \$1,200), was the fact that an annual tax of from \$1,400 to \$1,500 would hereafter have to be paid the city and therefore the income would not allow as large expenditure as that made during the first years, before the settlement of the estate.

This condition, and the action of the trustees, made it necessary for the society to decide upon the music for the succeeding year in the spring of 1892, and after some discussion Miss Garlin was re-engaged as director, having generously accepted a reduced compensation such as the society felt able to give.

The membership of the society at the annual meeting of 1892 was 54 persons.

Report of the Work of the Year 1892-3.

THE SUNDAY SERVICES.

LIST OF TOPICS AND SPEAKERS FOR THE SEASON.

- Sept. 4th. The Immanence of God, by Mrs. Spencer.
- Sept. 11th. The Fatherhood of God, by Mrs. Spencer.
- Sept. 18th. The upward look, by Mrs. Spencer.
- Sept. 25th. Influence of religious ideas upon charity and reform, by Mrs. Spencer.
- Oct. 2d. The Doctor's influence in the temperance reform, by Mrs. Spencer.
- Oct. 9th. The Infinite side of human life, by Rev. W. J. Potter.
- Oct. 16th. The Symphony of Life, by Rev. Frederick A. Hinckley.
- Oct. 23d. Moral teaching in the public schools, by Mrs. Spencer.
- Oct. 30th. Prisoner's Sunday—The ounce of prevention and the pound of cure, by Mrs. Spencer.
- Nov. 6th. Visit from a delegation of men, members of the Narragansett Council, No. 2, "Order of United American Mechanics," suggested by Mr. Mattoon, a member of the chapel society, and also of the order—True Patriotism, and how to develop it, by Mrs. Spencer.
- Nov. 13th. Our Fellow Workers and humble cousins, sermon by Rev. M. J. Savage, read by Miss Loraine Bucklin of the R. I. Society for the Prevention of Cruelty to Animals.
- Nov. 20th. Liberty and Loyalty in Religion, by Rev. Celia Parker Woolley of Chicago, Ill.
- Nov. 27th. Thanksgiving Sermon, by W. H. Spencer.

The following invitations to the special series for the season were issued, and the program carried out. It was said by many members of the society and congregation that this series was the finest which had yet been given at the chapel: doubtless because the subject was the grandest which can engage the attention of a religious society:

You and your friends are cordially invited to attend a series of

SUNDAY AFTERNOON MEETINGS

AT BELL STREET CHAPEL,

the aim of which is to illustrate some of the GREAT RELIGIONS, in especial recognition of the coming "WORLD'S CONGRESS OF RELIGIONS," (to be held in Chicago, in connection with the Columbian Exposition) and with particular reference to the social problems growing out of the mingling, in American civilization, of alien historic faiths as well as of different races of mankind.

PROGRAM AS FOLLOWS:

1892.
 Dec. 4th. Introductory, The Natural History of Religion, by Mrs. Spencer.
 Dec. 11th. Greek and Roman elements in modern religious ideals, Mrs. Spencer.
 Dec. 18th. Judaism and its evolution, Rabbi Solomon Schindler, of the Temple Adath Israel in Boston. (Author of "Messianic Expectations," "Dissolving Views in the History of Judaism," etc.)

- Dec. 25th. The Hebrew Messiah and the World Christ, Mrs. Spencer. (With Christmas service.)
1893.
- Jan. 1st. The Religion of the Hindoos, Prof. Charles R. Lanman of Harvard College.
- Jan. 8th. English influence in India; and the rise of the Hindoo women, Mrs. Spencer.
- Jan. 15th. Confucianism and Buddhism in China and Japan, Prof. Charles R. Lanman.
- Jan. 22d. Our duty toward the Chinese, Mrs. Spencer.
- Jan. 29th. The new mission to Japan, Rev. Arthur May Knapp, of the First Unitarian Church in Fall River, Mass.
- Feb. 5th. Ancient and modern Zoroastrianism, Manakshah C. Bamji, C. E., B. Sc. (A native Parsee and graduate of the Bombay University of India.)

FORMS OF CHRISTIAN FAITH.

- Feb. 12th. The Greek Church and Russian Civilization, Mrs. Edmund Noble, (Lydia Lvovna Pimenoff.) (A native Russian, graduate of the "Pedagogical Courses for Women" in the University of St. Petersburg; also regular contributor to "Free Russia," a paper published by the "Friends of Russian Freedom" in the interest of constitutional reform in that country.)
- Feb. 19th. Our duty toward Russia, Mrs. Spencer.
- Feb. 26th. The Roman Church and Latin Civilization, Prof. Joseph Henry Allen, D. D., of Cambridge, Mass. (Author of "Christian History," "Our Liberal Movement in Theology," etc.)
- Mch. 5th. Our duty as respects Roman Catholicism in America, Edwin D. Mead of Boston.

- Mch. 12th. Modern aspects of Evangelical Christianity, Rev. Dr. E. Benjamin Andrews, President of Brown University.

COMMON ROOTS AND LATEST FLOWERS OF RELIGION.

- Mch. 19th. The Fundamental and Eternal in Religion, Rev. Minot J. Savage, of the Church of the Unity, Boston. (Author of "The Religion of Evolution," "The Morals of Evolution," "Man, Woman and Child," etc.)
- Mch. 26th. The World's Congress of Religions, Rev. Jenkin Lloyd Jones of All Souls' Church, Chicago. (Secretary of the local committee having Congress in charge; also editor-in-chief of "Unity," the organ of the Western Unitarian Conference.)
- April 2d. (Easter Sunday.) Faith in Immortality, as taught by many religions, Mrs. Spencer.
- April 9th. The responsibility of radicals in religion, Mrs. Spencer.
- April 16th. Our civil and religious inheritance from the Scandinavians, Mrs. Spencer.
- April 23d. Religious Culture: a. of the intellect, Mrs. Spencer.
- April 20th. Religious Culture: b. of the moral sense, Mrs. Spencer.
- May 7th. Religious Culture: c. of the emotional life, Mrs. Spencer.

May 14th, 21st, and 28th and the remaining Sundays in June were devoted to sermons by Mrs. Spencer upon "Personal and social duties."

Summary: 42 discourses in all; 27 by Mrs. Spencer, 6 exchanges with Mrs. Spencer, 9 outside speakers who were paid for service.

WEEK-DAY EVENING MEETINGS, SEASON OF 1892-3.

The following program was successfully carried out, the society and committees showing earnest devotion and manifesting the best of feeling; and all the attendants, regular and occasional, showing great interest. At one of the discussions, that upon "Manual Training", the superintendent of public schools and several able educators and important members of the school committee were present and took part in the exercises. The social meetings were really homelike and worthy the name.

The amount of money raised and disbursed by the Society on its own account during the year 1892-93, was \$387.42.

First Friday evenings from November to April inclusive, and others were devoted to social purposes and entertainment.

Meetings for literary study, second and fourth Friday evenings, as follows:

TOPIC—The FRENCH REVOLUTION, in connection with Dickens' "Tale of Two Cities," and Carlyle's "French Revolution," as follows:

"The Period."

Feudalism in France; *a.* The Nobility.

Feudalism in France; *b.* The Church.

Feudalism in France; *c.* The People.

Feudalism in Other Countries.

Pre-revolutionary Conditions in America.

Influence of American Revolution on France.

Characters of the French Revolution; *a.* Men.

Characters of the French Revolution; *b.* Women.

Significance of the French Revolution; *a.* Politically.

Significance of the French Revolution; *b.* Industrially.
Significance of the French Revolution; *c.* In Religion.

Meetings for free discussion of social questions, third Friday evenings, as follows:

Currency, banking and the money of the future, Mr. Edwin White of Boston.

Has Woman Suffrage justified itself where it has been tried? Miss Alice Stone Blackwell of Boston.

Manual Training Schools and their effect on industrial conditions, Mr. Stephen O. Edwards.

Is there any settlement or alleviation for labor troubles in Arbitration? Mr. Edwin C. Pierce of Providence.

Is the Taxation of Land Values a justifiable means of raising municipal or state revenues? Prof. H. B. Gardner of Brown University.

Is a public debt a national blessing? Prof. G. C. Wilson of Brown University.

Drawing Class Monday and Thursday evenings.

The children's Christmas entertainment was again shared. Over thirty of the older children from "The State Home and School" were present with their superintendent and his wife, and enjoyed with the chapel school the beautiful lantern slides loaned by Miss Eddy, and carried home gifts of books.

The "Willing Workers" devoted themselves to charitable work during the winter and gave an entertainment and sale of articles made by themselves and contributed by friends, on the evening of March 31st: the proceeds, about \$60, being contributed to the fund for free kindergartens in Providence. Mr. Alfred Stone aided the Willing Workers on this occasion by giving a lecture on "The White City", illustrated by the stereopticon.

SUNDAY SCHOOL.

1892-93 was a most successful year of Sunday school work, the classes reported at the annual meeting being as follows:—

No. I. Infant class under the trained kindergarten, Miss Haskins, 15 children.

No. II. Six little girls under charge of Mrs. Hamlett.

No. III. Five little boys under charge of Mrs. Lowell.

No. IV. Class of larger girls and young ladies, led by Mrs. Pierce, 15 in number.

No. VI. Adult class, led by Mrs. Spencer, attendance from 8 to 30, 20 persons registered as members.

The "Bible as literature" was used in a reverent but rationalistic form of treatment, as basis for the season's study in the older classes; textbooks by Rev. C. F. Dole, and Rev. Newton Mann, with Prof. Keunen's "Bible for Learners" as a reference book, were employed and all available aids were freely used for purposes of comparison and criticism. The younger classes had lessons upon "Nature" and "Duties"; and the superintendent gave opening talks upon ethics, connecting the lessons when occasion favored by references to the lives of good men and women. There was no appropriation from the trustees especially for the expenses of the Sunday school, and the society and friends of the school furnished what was required. Mr. Henry R. Chace gave a special contribution to Mrs. Spencer for chapel uses, which she appropriated

for the payment of the kindergartner and for the purchase of papers and books for the school.

THE DRAWING SCHOOL.

The removal of Mr. James E. Tribe from Providence, was a great loss to the Chapel drawing school. The advanced class was discontinued and the beginners placed in charge of Mr. Alfred Wilson, one of the members of the society.

CHANGES IN THE DATE OF ANNUAL AND OTHER MEETINGS.

It was decided during this year of 1892-93, that the interests of the society would be better served by holding the annual meeting in May, rather than in October, in order to give longer time for the preparation of each winter's work; and that it would be advisable to have the officers and members of committees, who were to plan the work, elected before the annual meeting when they would enter upon their duties, in order that they might confer with the retiring officers and make suggestions at that annual meeting in respect to the programs for the succeeding year. Accordingly the constitution was amended to require business meetings on the first Friday evenings of October, December, February, March and May, the latter to be the annual meeting. It was also changed to require at the February meeting the selection of a committee on nominations to prepare a list of officers and committees for the year beginning the following

May and present such list to the society at its March meeting, when a preliminary vote must be taken by the society, and the chosen names submitted to the trustees for approval, and the final vote taken at the April business meeting; the newly chosen committees to be required to confer and present to the May meeting suggestions for the work of the following winter.

The membership of the society as reported at the annual meeting of 1893 was 72.

The names of these, in addition to those named on pages 38 and 39, were as follows:

Mrs. Anna M. Arnold.
Mr. George W. Beaumont.
Dr. W. H. Bowen.
Mr. and Mrs. Edward Bamforth.
Miss Zelotie Coman.
Mrs. Ida M. Cooke.
Mr. George Carmichael.
Mr. W. C. Dawson.
Mr. John Fletcher.
Mr. John Guinness.
Mr. and Mrs. Robert Grieve.
Mrs. Mary E. Hamlett.
Miss Emily Jackson.
Mr. and Mrs. A. C. Johnson.
Mrs. Lucette Kennon.
Mr. Charles Lovenberg.
Mrs. J. R. Lowell.
Mr. William Meade.

Miss Annie O. Pettis.
Miss Maria E Rhodes.
Mrs. S. O. Sanborn.
Mr. William H. Spencer.
Mrs Byron Thompson.
Mrs. Mary Wilson.
Mr. Isaac Whitehead.

Total, twenty-eight; which, added to the forty-four recorded on page 39, gives the number of those who joined the society during the early initial period and were on the rolls at the annual meeting of 1893. The list of those who claimed the chapel as their church home and helped in the work of the movement, but were not members of the society, numbered thirty at this date, and comprised such valuable members of committees as Mrs. O. C. Devereaux, Dr. L. F. C. Garvin, Mr. and Mrs. Edwin C. Pierce, Mrs. James Tillinghast, Mr. and Mrs. Crosswell, Miss Charlotte Hoswell, Mrs. Fanny Purdy Palmer, Dr. Helen C. Putnam, Mrs. E. C. Ormsbee, and others, some of whom have since joined the society and all of whom aided in developing the chapel movement.

The influence of the chapel in the community could not then be measured, nor could it have been at any subsequent period, by the membership of the society, by the size of the regular congregation, or the attendance upon special services. Its educational value was early recognized by many who did not have special sympathy with its philosophical position, and its week day meetings drew together a more varied and representative audience than its Sunday services.

The resident minister was called upon from the first to assume various duties in the city and state; and her reports show that her service has been given to many enterprises of social value, thus proving that the chapel at once attained usefulness in the community in that sense approved by Emerson,—that is, “as an agency supporting one devoted to the humanities”. The founder of the chapel movement believed that “in true religion every moral duty is comprised”, and therefore the condition alluded to in the following extract from the report of the resident minister for 1892-93 was in accordance with his desires:— “The fact that the chapel minister is trusted to aid even very conservative interests of philanthropy and ethical instruction is proof that the message of this pulpit is not a solitary voice but already harmonized with the best life of the city and state. Numbers of people in all conditions of need seek the chapel minister as one who is set for service to all. To be a pastor of “All Souls” in any sense is difficult, but such ministry is especially the task of the leader of a free movement. A very radical faith is incapable of practical work for humanity unless it can thus join hands in every-day fellowship of service with all sorts and conditions of men. An institution generously endowed is but a miserly and ineffective machine unless it can thus share its opportunities. The success of the chapel movement, therefore, can only come through such co-operative action for human betterment, joined constantly with wise efforts to free accepted religious beliefs from bigotry and from antiquated conceptions of truth.”

LIBRARY.

The bequest of Mr. Eddy included the nucleus of a library containing a number of religious and historical books and a few of general literary value. To this was added in 1891 an excellent collection of books suitable for the Sunday school as a gift from the Free Religious Society of Providence. For three years from the opening of the chapel services a free reading room was maintained by the volunteer service of members of the society and a generous supply of current papers and magazines was furnished by friends. Later, the increased facilities of the Olneyville Library made it unnecessary to continue that department of the work. The lending of books from the library for home reading has, however, remained a permanent opportunity of the chapel movement.

REPORT OF THE WORK OF THE YEAR 1893-94.

(THE YEAR OF THE COLUMBIAN EXPOSITION AT CHICAGO.)

SUNDAY SERVICES.

- Sept. 3d. The gathering of the nations at Chicago,—Mrs. Spencer.
- Sept. 10th. The power and work of women at the World's Fair,—Mrs. Spencer.
- Sept. 17th. A cup of cold water,—Rev. W. H. Spencer.
- Sept. 24th. The spirit of love and the spirit of truth,—Rev. W. H. Spencer.
- Oct. 1st. The personnel of the World's Congress of Religions,—Mrs. Spencer.
- Oct. 8th. Three phases of Christianity represented in the Religious Congress,—Mrs. Spencer.

- Oct. 15th. Sermon, by Rev. Augustus M. Lord, minister of First Unitarian Church of Providence.
- Oct. 22d. Religion and the erring classes (a paper read at the World's Congress of Religions),—Mrs. Spencer.
- Oct. 29th. The denominational conferences held in connection with the Religious Congress,—Mrs. Spencer.

The special series of this season was introduced in the announcement circular as one devoted to human growth; illustrated by political, racial, philanthropic, scientific and religious evolution, as follows:

- Nov. 5th. The doctrine of evolution considered as the master of modern thought,—Mrs. Spencer.
- Nov. 12th. Ethical Societies in England,—Mrs. May McCallum of London, England. (Member of the Jury of Awards of the Columbian Exposition and representing the charity organization movement.)
- Nov. 19th. The democratic ideal,—Miss Catherine Helen Spence of South Australia. (Commissioned by her government to represent its charitable and educational interests at the Columbian Exposition.)
- Nov. 26th. The effect of political evolution upon church polity,—Mrs. Spencer.
- Dec. 3d. Racial development and its problems in modern life,—Mrs. Spencer.
- Dec. 10th. The Negro in America: his conditions and prospects,—Booker T. Washington, Principal of the Tuskegee school (accompanied by a quartette of singers from the school).
- Dec. 17th. America's debt to and duty toward the nations,—William Lloyd Garrison, of Boston, Mass.

Dec. 24th. Christian civilization, considered as the product of mixture of races and a composite religion,—
Mrs. Spencer.

December 31st, a MEMORIAL SERVICE was held in loving and reverent remembrance of Rev. William James Potter, whose sudden death, December 21st, bereft the chapel movement of his counsel and aid as president of its board of trustees, and was an irreparable loss to the Free Religious Association of America and other national interests. The following paragraphs, taken from Mr. Potter's statement of belief, given on the occasion of his farewell sermon to the people whom he served for twenty-five years, were used as the key-note of the memorial sermon by Mrs. Spencer:—

STATEMENT OF BELIEF.

WILLIAM JAMES POTTER.

“First. I believe in God as the power eternal, immortal, invisible, omnipresent, within and behind all phenomena, unknown and yet known, working in and through nature, producer and sustainer of all forms of existence, vitalizer of all organisms and life, welling up as mental and moral energy in the consciousness of man, and striving in the development of human history to establish righteousness as the law of life for the individual and for the race, and as the surest, amplest Providence for human guidance.

Second. I believe in man as the highest consummation and expression of the eternal energy in that part of the universe which comes within our knowl-

edge. Beginning on the level of animal existence, springing from the lower forms of life that were anterior to him, I believe that in him the eternal energy has fashioned such an organism that he has been able to rise from the plane of animal life, through the various grades of savagery and barbarism, until he has reached the heights of civilization, enlightenment and power, which he holds to-day. I believe that he has made this progress, and has capacity for indefinite progress in the future, through his natural faculties of reason, conscience and affection, which are a manifestation in him, under finite limitations, of the eternal energy itself, and which may be so vitalized as to make man a secondary creator in co-operating with and carrying forward the eternal world-purpose.

Third. I believe that the moral law, or conscience, is man's intuitive perception of the equation of rights between human beings in their relation to each other. I believe that a certain stage of intelligence through the disciplines of experience had to be reached by primitive man before this perception became possible, just as a certain degree of intelligence was necessary for perceiving the relation of numbers in the multiplication-table; but that,—when this degree of intelligence was reached, the perception of the equation of rights between man and man would follow as necessarily as the perception of the relation of numbers. I believe, therefore, that morality rests on as permanent and irrefragable a basis as does the science of mathematics.

Fourth. I believe that religion is the expression of

man's relation to the universe and its vital powers, or to its living, sustaining energy. From connection with and dependence upon this energy, it is not possible for man to escape. The fact of this relation is established by science; and science, in its broad sense, must be depended upon to give the true theory of it. But, in all ages, man has been conscious of it; and his expression of the relation has threefold form,—through thought, through feeling, and through action. Through one or another or all of these forms of expression, he has sought to perfect his relation to the universal forces and laws. I believe that from this fundamental idea have grown all the special religions, while their distinguishing beliefs and ceremonies have been shaped by the intelligence of the people holding them. I believe, therefore, that all the religions have a natural origin and a natural development; that, by virtue of their common root, they are sects of one universal religion: and that, notwithstanding their differences and antagonisms, resulting from their special doctrines and claims, there are among them certain underlying unities of belief, aspiration, and moral sentiment, by which they are bound together in one fellowship.

Fifth. I believe that the sacred books of the various religions have the same natural source,—the human mind, in its effort to express its relation to the Infinite Power. They are the religious literature of the race or people producing them. Various in merit, they all contain important truths; and the truths in all of them are mingled with errors. As a transcript of what humanity has thought and felt, as it has

struggled with the great problems of life, they are invaluable. But they are to be read to-day, not as infallible authority for truth, but with that discrimination which can separate truth from error, and find refreshing for the heart and moral stimulus for conduct instead of a creed to bind upon the intellect.

Sixth. I believe that the founders and prophets of the religions were human beings, of superior intellectual endowment or moral insight; holy men and seers, who became the natural leaders of the people about them, and around whose lives, through the pious imagination of their followers, there afterwards gathered legends and myths, to express the people's wonder and admiration for their greatness and power, I believe that the lustre of the moral example of Jesus is not dimmed nor the power of his character for moral inspiration impaired, by thus placing him in the natural line of humanity, and in a group of kindred souls, who have lived, wrought, and died, and borne brave testimony to truth and right, for the guidance and healing of the nations.

Seventh. I believe that reward and retribution for deeds done in the body are assured by the natural law that binds effect to cause; that moral error, or wickedness, produces as its inevitable consequence pain and wretchedness; that, if continued, it is suicidal in its agency, and tends to the ultimate destruction of its own power; that moral good, on the contrary, is self-perpetuating, and leads ever more and more to larger and higher life, to realms of pure happiness, and to ever greatening capacity for virtue and for virtue's service.

Eighth. I believe that, on the ground of the strongest and most rational probability, though it be beyond the realm of knowledge, man may entertain a confident hope—nay, a faith—in his own personal immortality; that the eternal energy, having achieved self-consciousness in the wonderful personality of human character, with its power of progressing upon its own nature, will not lightly throw away such a being and such an advantage after a few years of earthly life. I believe, however, that, while man may entertain this hope and hold this faith, his first of duties is not to dream of the life hereafter, but to work zealously for the amelioration of human society on earth; to show himself less anxious about saving his own soul for eternal bliss than concerning the salvation of other souls around him from present ignorance, wrong, and wretchedness, so that they may become capable of intellectual, moral and spiritual life.

Ninth. I believe that, as God, the eternal living energy is ever seeking and striving to embody his power more and more in man, soliciting him, by inward constraining impulse, to truth, goodness, and moral beauty, so also may man correspondingly seek and find God; for

"God is seen God

In the star, in the stone, in the flesh, in the soul, and the clod
And, thus looking within and around me, I ever renew
(With that stoop of the soul, which, in bending, upraises it
too)

The submission of man's nothing-perfect to God's all-complete,
As, by each new obeisance in spirit, I climb to his feet."

Tenth. I believe, finally, that these lines of Browning aptly express religion's threefold form of manifestation, through thought, emotion, and conduct. They hint a philosophy of Deity and man, and of the relation between them, and they picture the emotional attitude of the human mind in all genuine worship and prayer; as also the brave endeavor and deed that are necessary to bring human life and divine law into practical harmony."

- Jan. 7th, 1894. The American Indian: his wrongs, his rights and his capacities,—Miss Alice C. Fletcher. (Fellow of Harvard College, department of archæology and ethnology; special commissioner to divide the lands of Indian reservations in severalty.)
- Jan. 14th. Evolution in the relation of the sexes: the mother-rule, the father-rule and the equal reign,—Mrs. Spencer.
- Jan. 21st. Educational development: the education of the people,—Edwin D. Mead, of Boston.
- Jan. 28th. Problems of public education,—Col. Thomas Wentworth Higginson, of Cambridge, Mass.
- Feb. 4th. Growth in humane sentiment toward animals,—Rev. Samuel J. Barrows.
- Feb. 11th. The law and the gospel of evolution: or man as a conscious and positive factor in human progress,—Mrs. Spencer.
- Feb. 18th. Social responsibility toward child life (paper read at the "International Congress of charities and correction and philanthropy," held at Chicago in June, 1893, in the department of "Care for dependent, delinquent and defective children," of which the chapel minister was chairman).—Mrs. Spencer.

- Feb. 25th. Religious brotherhoods and college settlements,—Robert A. Woods, superintendent of the Andover House, Boston, Mass.
- Mch. 4th. The new social science and its ministers,—Mrs. Spencer.
- Mch. 11th. The ancient medicine-man and the modern doctor,—Mrs. Spencer.
- Mch. 18th. The march of dissolution and how to check it,—Dr. T. D. Crothers, of Hartford, Conn., editor of "Journal of Inebriety."
- Mch. 25th. Easter Sunday Festival and musical service for the young people; subject, "The Life that lasts."
- April 1st. The work of the statesman and the lawyer in social science,—Mrs. Spencer.
- April 8th. The work of the captains of industry in social science,—Mrs. Spencer.
- April 15th. Evolution in religious ideas,—Rev. George H. Young, of Lawrence, Mass. (Introductory to the following series:)
- April 22d. God,—Mrs. Spencer.
- April 29th. Man,—Rev. Edward Everett Hale, of Boston, Mass.
- May 6th. Jesus,—Mrs. Spencer.
- May 13th. Sin,—Mrs. Spencer.
- May 20th. Faith,—Mrs. Spencer.
- May 27th. Prayer,—Mrs. Spencer.

The June Sundays were devoted by the resident minister to talks upon the practical duties of every-day life.

Summary:—43 discourses; by Mrs. Spencer 28, by other speakers 15.

THE FRIDAY EVENING MEETINGS.

November 3d.—Social, supper, with reading by Mr. Francis Pratt, of Pawtucket, R. I.

November 10th.—Life in a Buddhist monastery, lecture by Charles R. Lanman, Professor of Oriental literature at Harvard University.

November 17th.—Effective Voting, lecture by Miss Spence, of Australia, followed by discussion.

November 24th.—Opening of literary study-class; subject, George Eliot and her writings; to which the evenings of Dec. 8th and 29th, Jan. 12th and 26th, Feb. 9th and 23d, and March 9th were devoted. The members contributed original papers, readings and other elements of interest.

December 1st.—Business meeting and social gathering.

December 15th.—Ought the new tariff bill to pass? Discussion opened by Dr. L. F. C. Garvin, of Lonsdale, R. I.

December 26th.—Children's festival, with cantata, "Santa and the Fairies."

January 5th, 1894.—Business meeting.

January 19th.—Ought the new tariff bill to pass? Discussion opened by Hon. Edwin C. Pierce.

February 2d. Social, supper; reading by Miss Zelotie Coman.

February 16th. What is Socialism? Lecture by Mrs. Isabel MacLean.

March 2d.—Social, supper; an evening with English Songs, by Mr. Charles Mulchahey.

March 9th.—The Money Question: discussion opened and led by Dr. E. Benjamin Andrews, President of Brown University.

March 23d.—Technical Education, lecture by Mr. Samuel Ward.

March 30th.—"Looking backward," set to music; social entertainment.

April 6th.—Dramatic entertainment by Mrs. Pierce's class; "The little folks' work," "The three fairy gifts."

April 13th.—Medical inspection of school children, lecture by Dr. Helen C. Putnam.

April 20th.—The Money Question: discussion opened and led by John Francis Smith.

April 27th.—The spiritual influence of the poet Whittier; lecture by Rev. J. W. Atwood, rector of St. James' Church.

May 4th.—Annual meeting of the Religious Society of Bell Street Chapel.

May 18th.—Adjourned meeting, with celebration of Society anniversary.

June 16th.—Picnic of Sunday-school, society and congregation.

EVENING SCHOOL WORK.

The increased equipment of the "Rhode Island School of Design", and the extension of manual work in the evening classes of the public schools of Providence, made the continuation of the chapel drawing class seem unnecessary; and accordingly a class in penmanship, taught gratuitously by Mr. Samuel Ward, a member of the society, was substituted. Two young ladies of the congregation gave time to a sewing class held in Olneyville on Saturdays, and other representatives of the chapel gave service in boys' club and other social work of the city. It will be observed by those who read these records of the educational work done at the chapel that during the initial period the plan pursued was not to start a separate and permanent school in any line of instruction, but rather to lend a helping hand to many forms of effort for mental

and moral improvement. The ideal thus established for the chapel movement, therefore, was this :—to aid wherever there seemed a deficiency in the provisions for free public education, so far as means allowed, and to change readily from one line of effort to another as soon as similar work had been adopted in permanent and enlarged form by other agencies. To give “University Extension” privileges, without the ordinary limitations, in a locality not easily accessible to college lectures; to offer “Public-school Extension” opportunities whenever possible, and in directions as yet only considered desirable or necessary by pioneers in education; to lead people to value high things and to appreciate the treasures of the commonwealth of mind,—these were the aims which animated the initial work in this department of the chapel movement. And to these aims all later work of similar character, under the trust, has so far been true.

THE RELATION OF THE CHAPEL MOVEMENT TO CHARITABLE WORK.

The year of 1893-94 was marked by great distress among the wage-earners of the city and state,—the result of a widespread financial depression and also of local disturbances of “strikes” and “lockouts”. As the chapel is situated near the locality which was most affected by the latter difficulties, its management was deeply interested to help the sufferers. The question of the relation of such a movement as that which centres in the chapel to general relief and charitable

agencies became therefore a pressing one and was fully discussed by the trustees and society. The following conclusions were reached by those officially charged with decision in the matter: First, it was decided that it is not wise for a church or religious society which aims to be progressive, and wishes to encourage civic devotion, to establish a "poor fund", or make itself in any way a separate agency for supplying the material wants of the needy; but that such a church or society should rather educate its members, so far as possible, to give in all socially helpful ways, and by means of, or in connection with, all agencies of a non-sectarian and intelligent character already at work for benevolent ends. Second, it was decided that every period of grave financial disaster, when self-respecting people so often need help, should be used by those who seek to be wise as well as liberal in their helping, not only as an occasion for unusual generosity, but as a favorable opportunity of aiding in organizing the benevolent activities (at such a time so sensitive to all appeals) for ends of economy of force, efficiency of method and to make social conditions better. Accordingly, since the "Providence Society for Organizing Charity" was already started, and Mrs. Spencer was one of its executive board, and Mr. Spencer was secretary of one of its district conferences, the management of the chapel initiated a series of weekly "Union Conferences" to which were invited all representatives of relief societies and charitable agencies of the three districts near the scene of the greatest distress. This conference was wholly non-sectarian, and in it Roman

Catholic and many classes of Protestant believers worked harmoniously for the common end of helping human beings in need. The special objects of the conference were the prevention of pauperization during the unusual conditions of the industrial crisis, and the permanent co-operation and more intelligent service of all charity workers. Mr. and Mrs. Spencer were intrusted by benevolent persons with considerable sums of money to disburse and both gave much time to the work involved. The "Chapel Helpers" worked in connection with the "Women's City Missionary Society" and disposed of many needed garments through this established channel. The "Willing Workers" met weekly and made fancy articles which they disposed of at a "Sale" for the benefit of the "Providence Supply Kitchen", a philanthropic scheme aiming to do its work on business principles and devoted to supplying cheap but wholesome food to the poor. Thus all the charitable work of the chapel movement, initiated in this time of financial crisis, was based on the co-operative principle: that of fastening individual and church effort so far as possible to established and non-sectarian agencies and of using temporary and special occasions for charitable work as a school for better permanent methods of helping the poor.

The appended financial report of the society for the season of 1893-94 shows the pecuniary results of this activity:—

FINANCIAL REPORT 1893-94.

For society uses:—

Toward the music.....	\$150.00	
For Sunday school.....	70.00	
For expenses of week-day meetings..	106.00	
For flowers.....	10.00	
For Christmas celebration (shared with poor children).....	33.00	
For advertising.....	48.00	\$417.00

For humanitarian work:—

For Sea Island sufferers.....	\$10.00	
For pupil at Tuskegee school.....	38.00	
For relief of needy,—special fund contributed by members and friends of chapel.....	245.00	\$293.00
Total raised and expended by chapel movement, exclusive of income from the trust.....		\$710.00

THE RELATION OF THE CHAPEL MOVEMENT TO
SOCIETIES AND AGENCIES FOR POLITICAL,
INDUSTRIAL AND SOCIAL REFORM.

Early in the chapel movement its free and progressive spirit offered a congenial atmosphere to reformers of varied affiliations, and many sought to make it not only their church home, but the basis for a more extended and peculiar work in some special line in which they were interested. Thus the subjects of "Socialism", "Single Tax", "Prohibition", "Woman Suffrage", "The Initiative and Referendum", "Protection", "Tariff Reform", and many others were pressed upon the management: each one considered by those advocating it not only as a topic to be pre-

sented in turn at the Friday evening meetings which are devoted to the discussion of moral and social problems, but as a rallying cry for the extension of the chapel influence as a whole. Serious thought was given by the trustees and resident minister to consideration of the proper attitude to be taken toward all societies and agencies of reform, and the conclusion reached was that any church or religious society should be a hospitable centre of varied social activities and may properly offer a free platform for the discussion of all questions which concern the welfare of mankind, but that such church or religious society must be always and everywhere the conservator of all the good that is already accepted by the great majority of mankind as right and true, and must also jealously guard from harm and unceasingly obey its great commission to bring peace and good-will upon earth. It was decided, therefore, that the Religious Society of Bell Street Chapel and the movement of which it was a part could not properly become an agency for the furtherance of any one special reform, whether industrial, social or political. Inasmuch, however, as the movement is peculiarly pledged to free thought, free speech, and glad acceptance of evergrowing revelations of truth, it was clearly seen that the chapel movement is under bonds to serve in a peculiar degree the cause of social advance. Hence questions of reform must be given the utmost hospitality of hearing; and in many ethical crises this hospitable hearing may properly, and sometimes should, lead to co-operative action with other progressive agencies for a single

definite step of human progress. To the end that the balance of true conservatism and true radicalism which such a movement should preserve might find its right medium of expression, the following resolution was presented at the annual meeting of 1894, by the resident minister, was unanimously adopted by the society and received the full approval of the trustees:—

“Resolved: That in view of the need for a closer and more efficient co-operation between educational, philanthropic and reformatory associations working for the betterment of human character and conditions in a given locality, the Religious Society of Bell Street Chapel hereby adds to its committee on practical work three members as a sub-committee of affiliated effort, whose special business it shall be to outline and recommend such alliance between the study and action of the chapel movement and other progressive organizations as shall meet the approval of the committee on practical work and the executive committee of the society. All recommendations of the committee on practical work, and of the executive committee, made under the foregoing resolution, shall be submitted for approval to the society, and to the trustees of the chapel fund, before final action is taken upon any particular proposal.”

It will be observed that the ideal of the chapel movement, in the matter of its relation to special reforms and the propaganda of any particular “ism” or cult, as thus outlined above, is the following:—

First, a recognition of human growth, and of the fact that it requires specific social changes as well as

general moral development of individuals. Second, that while such special reforms are necessary, and each, if based on some sound ideal of progress, has its rightful place in the study and work of any society pledged to progress, yet no one of them should be given power of command over the whole movement, lest that movement be thereby rendered exclusive instead of inclusive, combative rather than fraternal. The subsequent course of the chapel work has been faithful to this ideal, as will be seen by the later record. In this religious and ethical movement there has been much effort consecrated to the spirit which offers every earnest thought and moral endeavor a "good light" for the display of its picture of truth and righteousness, but allows no one such picture to label itself "The Truth",—"The Right", and hang alone on its temple walls.

Chapter II.

The records of the chapel movement from the date of Mr. Eddy's death in May, 1888, to the end of the year 1893-94, contained in the first chapter, have been very minute, for the reasons stated in the preface of this book. The work of the remaining time to July, 1902, may be briefly summed up, since the general emphasis of the movement has been the same from the beginning and no features of a different character from those which marked the initial period have been introduced.

The various départements of work which have each year received attention are as follows:—

I. Sunday services: including each season one or more series of special discourses grouped around some topic relating to religious history, thought or life, or else devoted to the discussion of some historical epoch or modern social subject of ethical significance. Outside speakers of the highest character, scholarship and expert knowledge of their particular theme contributed to the interest and value of these special series, but the choice of general topic, the arrangement of each lecture-subject for educational sequence and suggestion, and the introductory and concluding discourse, (the keynote and the summing up,) were the work of the

resident minister. The plans for the special series were made in conference with the trustees, who have always retained the direction of this portion of the chapel movement. Included under this head of Sunday services is the preparation and publication of "Orders of Service for Public Worship", and the usual pastoral service of the resident minister.

II. Sunday school; including special classes in "religious inquiry" for those interested to learn the position of the chapel movement.

III. Friday evening meetings; devoted to society business, social purposes and entertainment: literary, historical, scientific, home-travel and political study: debates on social and ethical problems.

IV. Class-work; sewing circle and "Lend-a-hand" club.

V. Hospitality and aid to other organizations.

VI. Publication of books and pamphlets by the trustees as prepared and edited by their agent; and the printing of circulars, cards, etc., by the society as prepared by the resident minister.

(Up to the date which concludes this history these offices of agent of the trustees and resident minister have been held by the same person, but it was, is and would be legal and proper at any time, should circumstances of convenience or the good of the movement require, for the two positions to be filled by two persons.)

SUMMARY OF WORK FROM 1894 TO 1903.

The departments of work outlined above have been carried on continuously during the period from 1894 to 1902. First, the Sunday services and resident minister's work have had no break except for the yearly vacation and have been of the usual character of church associations.

THE SPECIAL SERIES

for the years named may be briefly described as follows:

In 1894-95 the topic of the first series was "The testimony of Art in the history of religious ideas". This was a unique course of lectures illustrated by the stereopticon, and given by Prof. J. Leonard Corning, of Munich, Bavaria. Its object was to demonstrate the universality of the basic religious beliefs and to lead to a wider fellowship in spiritual things. The illustrative pictures, some two hundred and fifty in number, were selected by Mr. Corning with great care from original drawings, paintings and sculptures found in the principal libraries, museums and churches of the old world, and were brought together for the first time for this course of lectures. The sub-topics were as follows:

Art studies in comparative religion.

Theophany, or the expression of the idea of God in all ages.

The Trinities of Pagan and Christian art.

Demonology in Pagan and Christian art.

Mortality and its symbols in Pagan and Christian art.

Eschatology, or the tomorrow of death, as symbolized in the art of the ages.

Pagan symbolism in Christian art.

This series was followed by a course of seven lectures by Mrs. Spencer upon religious ideas as embodied in poetry, architecture, the great sayings of the world's great books, and other works of creative genius.

In 1895-96 a special series was given which was devoted to the presentation of "Social Problems", and the object of which was to outline some of the present causes of social unrest, to attempt some diagnosis of present evils and to indicate some remedial and curative tendencies already working toward a better social order.

The following special subjects were presented by the speakers whose names are given:—

The Roman Catholic and Protestant churches in their struggle with the social question,—Prof. John Graham Brooks.

The genesis of modern social problems,—Rev. W. C. Selleck.

Present powers of self-help of working-men,—Rev. William I. Nichols.

Labor reform movements and organized charity,—Mrs. Spencer.

The true ideal of the State,—Rev. C. F. Dole.

Reforms most needed at the present time,—Edwin D. Mead.

Temperance and labor problems,—Rev. Mary Traffern Whitney.

Moral forces in labor reform.—William M. Salter. (Leader of Ethical Society of Phila.)

Profit-sharing, one step toward the better way,—William H. Spencer.

Wage-earning women and labor interests,—Mrs. Fanny Purdy Palmer. (Factory and Shop Inspector of Rhode Island.)

The higher police force,—Mrs. Spencer.

The ethics of Trade Unions,—Mrs. Spencer.

The ethics of strikes.—Rev. Paul R. Frothingham.

Industrial arbitration and conciliation,—Mrs. Josephine Shaw Lowell.

Co-operation; enforced, unconscious and voluntary,—Mrs. Spencer.

Personal character the basis of social uplift,—Mrs. Spencer.

The church as a centre of social uplift,—Rev. John W. Day.

This series of discourses was accompanied by Friday evening meetings when the topics presented the previous Sunday were informally and freely debated.

In 1896-97 a special series was given which was devoted to the consideration of "The Bible as Literature", as follows:

Introductory by Mrs. Spencer, The sacred literature of the world.

How our Bible grew,—William H. Spencer.

Teachers of ancient Israel,—C. F. Kent, Ph. D., Professor of Biblical History in Brown University.

Three discourses on the Poems of Job, and poems of the God-man in sacred literature, by Mrs. Spencer.

Buddha and his teaching, by Prof. Lanman of Harvard University.

The prophetic hope, by Prof. Crawford H. Toy of Harvard University.

Teachers of the New Testament, by Othello Cone, Ph. D. (Author of "Gospel Criticism and Historical Christianity".)

The Talmud, by Rabbi David Blaustein, of Congregation of Sons of Israel and David.

How the New Testament grew, by Rev. William H. Spencer.

Two discourses by Mrs. Spencer upon The literary beauties of our Bible.

This series was followed by four discourses upon great books inspired by the Bible or by Christian the-

ology,—two upon Dante by Mrs. Susan Burrill Bangs and two upon Milton and Bunyan by Mrs. Spencer.

This season was distinguished by the presence and discourse in the chapel pulpit of Anagarika H. Dharmapala of Ceylon, the general secretary of the Maha-Bodhi Society of India and the official representative of the Buddhists of Ceylon at the World's Parliament of Religions in Chicago. (A collection was taken for the benefit of the Maha-Bodhi Society,—the object of which is to encourage a sympathetic interchange of thought between Buddhists and Christians). This year the custom of having a "Class in Religious Enquiry" was inaugurated as a means of special preparation for joining the Society of Bell Street Chapel, and the second Sunday of May was set apart as "Membership Sunday" for the more formal reception of members.

In 1897-98 a special series was given which was devoted to the presentation of "Christian Origins", as follows:

Rev. Willard C. Selleck gave two lectures on The genesis and early development of Christianity, and Dr. Lewis G. Janes, Director of the "Cambridge School of Comparative Religion", gave five discourses upon: Preparations for Christianity in Palestine and the Roman Empire; The religion of Jesus; The Christianity of Paul; The Alexandrian or Greek theology; The apostolic age and martyr period; Christianity the State religion, and the conflict of the creeds.

This series was followed by one upon "Great Leaders and Epochs of Christian History", of which Mrs. Spencer gave five, which related to Ambrose, Jerome

and Augustine; Leo the Great; St. Benedict; Gregory the Great; and Charlemagne. Mrs. Lillie Chace Wyman spoke upon Chrysostom and Rev. Margaret Barnard upon Savonarola. The series closed with three lectures by Edwin D. Mead upon Luther; The English Commonwealth, and Bradford and Winthrop.

In 1898-99 a special series was given upon

“THE MORAL REFORMS OF THE DAY,”

AS FOLLOWS :

Humane Education, by Mrs. Ellen C. Morse, member of education committee of Massachusetts Federation of Women's Clubs.

Vivisection, by Dr. Albert Leffingwell, secretary of the American Society for the Regulation of Vivisection.

Temperance work for liberal societies, by Rev. R. W. Boynton, secretary of the Unitarian Church Temperance Society.

The Report of the Committee of Fifty upon the liquor problem, by Mrs. Spencer.

The proposed revised Constitution of Rhode Island, by Sidney A. Sherman.

The ethics of the land question, by Mrs. Spencer.

The Single Tax, by Mr. C. B. Fillebrown.

The unity of moral effort, by Mrs. Spencer.

Social Purity, by Bishop McVickar and others.

Five of the above lectures were given on Sunday afternoon and five on Friday evenings, and the whole was made a continuous course of instruction in modern reformatory movements with opportunity for free discussion at the week-day meetings.

This series was followed by a course of seven lectures upon *The Faiths We Cherish*, and another of five upon *The Conduct of Life*, by Mrs. Spencer.

EXERCISES IN CONNECTION WITH THE ANNIVERSARY
OF THE OPENING OF BELL STREET CHAPEL.

The year 1899-1900 marked the tenth anniversary of the dedication of the chapel and the first special series of the season was devoted to a celebration of the first decade of the movement. At the annual meeting of May, 1899, it was voted to try the experiment during the next season of holding the regular Sunday services in the morning instead of the afternoon, which had been the custom from the beginning. In view of that fact the meetings celebrating the chapel anniversary were held at both morning and evening hours, Mrs. Spencer giving five discourses on the Sunday mornings of November 19th and 26th, and of December 3d, 10th and 17th, 1899, upon various phases of "Ten years of chapel life and work", and the five evenings of those Sundays being devoted to special and appropriate subjects by speakers from abroad, as follows:—

First, The closing Century, by Edwin D. Mead; second, Growth in Civic Virtues: The Consumers' conscience, by Prof. J. Q. Dealey of Brown University, and Mrs. Florence Kelly of the "Consumers' League"; third, (the special chapel anniversary), Fellowship Meeting, addressed by Hon. Rathbone Gardner, Rev. Augustus M. Lord, and others; fourth, Advance in care of the unfortunate, by Prof. Henry B. Gardner of Brown University, and Rev. W. C. Selleck; fifth, A prophetic outlook toward the Twentieth Century, by Rev. Frederick A. Hinckley, of the Spring Garden Unitarian Church of Philadelphia.

LETTERS FROM FRIENDS OF THE CHAPEL MOVEMENT.

On the special anniversary of the chapel opening Mrs. Spencer read letters from many persons who

took the opportunity, when responding to her invitation to be present at the exercises of that occasion, to write respecting their feeling for the work of Bell Street Chapel.

A few extracts given below will show the character of these messages received from those unable to personally join in the celebration. One wrote: "I cannot tell what Bell Street Chapel has been to me,—an inspiration to high thought and noble endeavor beyond price".

Another, one who served the chapel as Sunday school teacher and on important committees before leaving the city for residence in New York City, writes: "I cherish fond memories of the friends of Bell Street Chapel. When I am asked for a story by my little home scholar, a happy little woman of four, I often tell her of these pleasant memories, especially of my class of little girls with their bright faces and loving ways". Another, a young man not a resident of Providence who came to the chapel as often as possible even from Boston and Fall River, wrote: "It is always with a feeling of joy that I recall the Sundays spent at the Bell Street Chapel and the inspiration I received there. The services I attended—few though they were—have remained with me these years, and have I believe become a part of my life. I trust that the next ten years of the Chapel life and work will be as full of usefulness as I am sure the last ten years have been".

Another, a woman of great public usefulness, wrote: "I am happy to respond to your note of invitation with congratulations to Bell Street Chapel and to you, its

minister, on this tenth anniversary; and with this congratulation to express my allegiance to the forms of endeavor into which you have shaped the noble thoughts which filled the mind of the chapel's founder".

Another, a woman of mature thought and one whose early training was in an older form of faith, wrote: "I appreciated the chapel at once. I felt great loneliness when I could no longer be one of the orthodox church-goers and the first visit to Bell Street Chapel made me feel at home. I can never tell how uplifting and strengthening the 'Orders of Service' have been; and the social side of the movement has been very pleasant indeed. Best of all, however, has been the inspiration of the thoughts which I have heard expressed there, which met mine and carried them on".

Another, a young woman of great culture and of ideal consecration of life, and who has served the chapel movement in many ways with rare devotion and usefulness, wrote: "There has been nothing in my life during the last few years which has given me so much constant inspiration as the chapel meetings. I speak for myself, but I am sure that many others have found the same quickening response of sympathy with subjects they had neither the time nor the wisdom to master for themselves. To see present life truly, and the history making itself today in its real significance, is a power never perfected even in the greatest; but to approach to such insight is I believe the greatest thing which can come to any one and gives the surest guidance to a noble use of life. To this the chapel

meetings, which have shown us the best sides of many movements has contributed; and has thus helped us to correct our own perspective (so apt to be influenced unduly by personal feeling and condition), by a glimpse of what is vital in outside thought and current life. Not that such good would have come from merely a kaleidoscopic view of many thoughts and events: it is the unity of thought which has underlain, and the central mind which has never allowed the great speakers and the great thoughts to remain isolated stars in our memories, which have made the chapel years cycles of golden experience to some of us".

Another, a young man who has served as worker in "social settlements", wrote: "I like to think of the great opportunity which the chapel has for social work in the fact that it is not bound to one form. It seems to me it can reach out and touch helpfully the neighboring life, creating a larger hearted and more wholesome public spirit".

In addition to these and many other personal messages from those who had been members of the society or congregation of the chapel, letters from distinguished workers in similar lines elsewhere added interest to the anniversary exercises. Rev. Charles Gordon Ames sent a message of regret that his health would not permit his sharing in person "the lovely and lively occasion" to which he was invited.

Rev. Jenkin Lloyd Jones, the enthusiastic leader of a kindred independent movement, All Soul's Church, in Chicago, wrote as follows:

"My dear friend and sister:—Congratulations to your people on your happy anniversary. I have watched the growth of your society from the beginning, and have always believed in the prophetic character of your work and the potency of your position. Your independency contains the heart of fellowship. Once the independent position could be interpreted by most people as an attitude of opposition to all other churches. Now it begins to be seen that it is an attitude of hospitality toward all forms of religious organization. We cannot belong to any one because we belong to every one. You, also, at the Bell Street Chapel, heard early the call of the humanities as the best interpreters of the divinities. In trying to apply religion to the problems of the space and time in which you are placed you began unwittingly to lay the foundations of the new cathedral, that is to represent the inspirations of the new and ever old holy catholic church, the catholic church of humanity, which includes the Catholic Church of Rome and all the rest of them.

"Dear friends, Chicago is a great way off from Providence, but not so great but that the spirit may bridge the chasm. All Soul's Church puts out its hand to the workers of Bell Street Chapel. We bid you God-speed! Here's amen to the good work done and hail to the good work to do!

"Cordially and faithfully yours,

"JENKIN LLOYD JONES."

Dr. Lewis G. Janes, the President of the Free Religious Association of America, and one of the most

important workers for the "Liberal Congress of Religion", wrote as follows:

"My dear Mrs. Spencer:—I congratulate you on the termination of ten years of useful and successful work at Bell Street Chapel. Yet more, I congratulate my native city on the possession of this vital centre of beneficent activities. Most of all, may we not exchange mutual congratulations on the marvellous growth of the spirit of Free Religion, which, with mutual respect for intellectual differences, finds a basis for fellowship transcending sectarian limitations in common ethical aspirations, and in united service for common social ends.

"Into this larger fellowship of the spirit the noblest souls of every denomination today are entering. On it, I cannot doubt, they will build the Church of the Future in which shall be realized that ideal of universal brotherhood the fulfilment of which has been vainly sought in assent to verbal formulas.

"To have been a pioneer in this great movement toward a larger and more fundamental unity is to win the reward which follows all faithful service for human weal; and for this also I heartily congratulate your society and yourself.

"LEWIS G. JANES."*

*Dr. Janes was a helpful friend of the chapel movement from the beginning, and his sudden death, while in the prime of life and useful labor, in September, 1901, was felt as a personal loss by the chapel management and members of the society.

The following are extracts from the anniversary sermon given by Mrs. Spencer, December 3d, 1889:—

“Ten years ago when this chapel was dedicated the newspaper account of the next day was headed in large type ‘Love to God and Love to Man’. This showed that the reporter rightly distinguished the keynote of the occasion and put the master impulse of the purpose then proclaimed into words of sacred meaning. To this ideal we have tried to be faithful.”

* * * *

“Had the presence of this chapel meant an intensification of sectarian competition in a city already full of churches I should not have become your servant in this place. Had it meant only one more church, all, like itself, struggling for recognition and support, one more church so much like all the rest that it could have no distinctive value, I should not have wished it to be inaugurated; especially in a locality where almost every resident was already a church attendant and no one had asked that a new religious organization should establish itself in the neighborhood. I believe, however, that a prophetic word has had utterance at Bell Street Chapel, one which places a deeper emphasis on the universal and the eternal in religion than is generally heard. If this be so although the ideal be but poorly realized, it is worth striving to express. We have today no story of great achievement to proclaim; no definite results in the building up of an impressive institution of which to boast. This chapel has been for the most part simply an influence,—a pervasive, educational, influence in the community. As such it

has made for freer thought; for a more harmonious blending of reverent worship and rational judgment in religious concerns; for open mindedness toward new movements and new revelations of truth; for sincere and earnest espousal of the 'right that needs assistance' and fearless denunciation of 'the wrong that needs resistance'; for hospitality and for democracy in social life. As such an influence it has strengthened all good things rather than won large membership or individual power for itself. The honey sipped here has generally gone into other hives to add to the wealth of other churches or social organizations. For every one who has learned to call this place home, and has pledged to it exclusive devotion of service, at least a hundred of those frequently attending our meetings have gone on wearing as of old the church label of childhood faith, or simply received and made no sign, as do those for many years unchurched who have ceased to care for a religious home. Yet if, as we dare believe, our word has been a light-bringer, and our atmosphere that of the heights of being, these all have worked more and better in their several ways for this movement. This is peculiarly our mission, I can but feel, not to gather in much but to scatter broadly. This is a loss, but it is a gain as well. To give more than we receive, to minister to those not of our own household of faith and sow our seed where we cannot reap a selfish harvest,—could we ask a higher privilege? Yet it is not in human nature to be quite content that so large a share of the fruits of our labor should be gathered into other's barns. The chapel needs, all

liberal churches need, and very few have for supporters those who really belong to such association. The pull of social prestige which always lingers with the old and established, the pressure of family affection which makes it seem only right to 'go where father and mother go', 'the immense worldly advantage of being orthodox', as one shrewd person puts it,—these things keep many in ancient ways who if they would act out their deepest convictions would come into more liberal relationships. We can serve our day and generation and help tide over a difficult place in religious growth, however, if we are not 'popular', and for this we should give thanks".

* * * *

"This has not been a 'Church of the Heavenly Rest' during the last ten years, but rather a church of the earthly striving. We have tried to be an association for social service as well as a body of worshippers. The new social consciousness of our time has shown itself in three ways:—first, in refitting charity to the ideals of modern social science; second, in applying methods of social reform to bad conditions which surround the less fortunate individual lives; and third, in seeking to find remedies for the cramping and hurtful circumstances, which, in the case of so many wage-earners, attend the present industrial order.

"The old salvation was a personal one,—'Believe and thou shalt be saved'. The new salvation is a social one, 'Believe, and do, and share, and the Kingdom of Heaven shall come for all upon the earth'. We have set our faith upon this new socialized conception of

religion, while trying not to lose sight of the worth and power of the individual life. To this end we have called to instruct and inspire us in every-day service for personal and social betterment nearly three hundred different persons, men and women, many of whom were masters in some high art of living or of teaching, and all of whom had some special message of importance to give. In all our ten years' life we have

"Nothing human alien deemed,
Nor disesteemed
Man's meanest claim upon us".

"We have therefore felt that everything which concerned the higher welfare of humanity was religious in essence and could be treated as a part of the highest religious ideal;—from sanitary science to political purification and from the wrongs of the child laborer in a factory of Rhode Island or the south, to the question of whether nations should settle disputes by peaceful and legal methods, or by bloodshed and rapine. Yet in this outward activity we have tried not to lose sight of the most wonderful fact in human experience, the fact that man can picture his ideal 'perfect and entire, wanting nothing'; that he can see that which he would become, even when no light shines upon the pathway of his endeavor; that he can bid his ideal 'Wait there' in the heaven of his own faith 'to invite him as he climbs'; and that this, his dream of perfection, hath potency and power unknown to mortal weakness! This is religion, to have and hold with sure trust and hope the best that is to be, as it is today, and ever has been, in 'the Eternal not ourselves that makes for righteous-

ness'. This we have worshipped, and with this we have comforted one another as we worked".

* * * *

"We have lost many of our friends and helpers by the way, an unusually large number for so small a company. Ten of the most prominent members of the society have died during these first ten years and over forty of those to whom your resident minister was their only pastor, and who were more or less actively associated in our work here".

* * * *

"We have walked an independent but not an antagonistic or a lonely road. We have been helped and heartened with great generosity and kindness, by many not of our way of thinking; and we have been honored by being included in many union services and non-sectarian undertakings, and have been glad to fellowship all who would allow us to do so. We have not lived up to our great opportunity, but we have tried in straightforward fashion to make the bequest of our friend, the founder of this chapel movement, a vital and a useful part of the life of our city. May we do more and better in the future"!

A second special series, beginning January 7th, 1900, and closing March 25th was given, which was devoted to illustrating the movement of thought and life in the Nineteenth Century. It included the following discourses:

Changes in religious ideals as shown by popular novels, by Mrs. Spencer.

The movement of philosophic thought, by Walter Goodnow Everett, Ph. D., Professor of Philosophy and Natural Theology in Brown University.

The intellectual awakening of women in the closing century, by Mrs. Spencer, and Mrs. Judith Andrews.

Great pictures of the century, by Charlotte Susanne Tillinghast.

Great poems of the century, by Harry Lyman Koopman, A. M., Librarian of Brown University.

Education in the closing century, by Mrs. Spencer.

The scientific movement of the century, by Alexander Meiklejohn, Ph. D., of the Philosophical Department, Brown University.

Great leaders of the century, by Mrs. Spencer.

Religious reformers of the century, by William H. Spencer.

Religion in the Twentieth century, by Rev. Edward A. Horton, President of the Unitarian Sunday School Society.

In 1900-1901 a special series was given which was devoted to a presentation of the history, faith and growth of the "Great Sects of Protestant Christendom", especially in the nineteenth century and in our own country.

(The list of topics and speakers printed in the circular announcement of this series had especial value to the student as suggesting by its quotations some of the important writers and books which have dealt with the subject, and it is therefore reproduced here; as follows:—)

Two introductory sermons to give historic background:—

January 20th—Luther and the Reformation: or the first Declaration of Independence in the Christian Church, by Mrs. Spencer.

"The Just shall live by Faith."

"There is a dispute as to whether Luther belonged to the Reformation or the Reformation belonged to Luther. It is a useless question. The work of one great man cannot be separated from humanity, but if any man's personality was ever prominent in any great crisis, it was Luther's."—Phillips Brooks.

"The leaders of the Reformation meant by free enquiry the right of everyone to open the Bible and read there what they themselves read in it. They meant nothing more; but all their authority could not prevent the doctrine of free enquiry from bearing its true fruit,—from setting free the conscience and creating the individual."—Dr. Charles Borgeaud.

January 27th—Our Debt to Zwingli, Calvin, Knox and Chalmers: or the Republic of Presbyterianism, by Mrs. Spencer.

"These shall go away into eternal punishment; but the righteous into eternal life."

"Zwingli—a clearer-headed man than Luther and of a more fraternal spirit."—J. H. Allen.

"In an age and in a country which called for a reaction toward simple Christianity, Calvin succeeded because he was the most Christian man of his generation."—Ernest Renan.

"Knox is the one Scotchman of all others, to whom his country and the world owe a debt. He bared his heart to the battle; he had a right sore fight, but he won it."—Thomas Carlyle.

"The glorious work of Chalmers in his Glasgow parish of twenty thousand souls—grand proof of what one live, strong man can do for men."—J. H. Allen.

February 3d—Congregationalism: or Democracy in Religion, by the Rev. Frederick B. Pullan, pastor of the Pilgrim Congregational Church.

"We have one Master, Christ, and all we are brethren."

"True Christians are united into a company or number of believers who by a willing covenant made with their God place themselves under the government of God and of Christ, keeping the Divine law in a holy communion."—Robert Brown, the Founder of Congregationalism.

"The defeat of Presbyterianism meant in politics the defeat of parliamentary monarchy, and in religion the end of a national church: and consequently of compulsory matters of conscience. The triumph of Independency was the triumph of democracy and toleration."—Dr. Borgeaud.

February 10th—The Episcopal Church, by Prof. Lorenzo Sears, of Brown University. (An ordained clergyman of the Episcopal Church.)

"Let all things be done decently and in order."

"The struggle between the principle of religious conformity and religious freedom is far from being ended yet."—J. R. Green.

"Historical continuity is a possession beyond all price; the inheritance of a great past is a fact of unalterable power. It appeals to all men in whom the imaginative and poetic faculties are developed."—H. C. Shuttleworth, of King's College.

February 17th—The Baptist Faith, by Rev. Dr. Thomas D. Anderson, Pastor of the Central Baptist Church.

"Buried with him in baptism, wherein also are ye risen with Him!"

"Christianity for centuries might be labelled 'Humanist in root, Protestant in bole,' its first branch Puritan, its second Separatist, its third Independent, its fourth Baptist. And not Baptist because he of that branch makes much of Baptism, but because he makes little. His emphasis is on the inward and ethical preparation for the rite, a faith in the Lord Jesus, a conscious act, requiring intelligence, involving will, not possible to a babe."—John Clifford.

February 24th—The Methodist Church, by Rev. Dr. Samuel M. Dick, Pastor of the Mathewson Street Methodist Episcopal Church.

"Whosoever will, let him take the water of life freely."

"Come with us and we will do you good."

"The Methodists themselves were the least result of the Methodist revival; its action upon the Church broke the lethargy of the clergy, made the absentee rector impossible, and it awoke in the nation at large a new moral enthusiasm."—J. R. Green.

"Christianity is not an authoritative dogma to be taught and submitted to, but a life of spiritual union with God, in His son, Jesus Christ, so that one is conscious that sin is forgiven."—Mrs. Sheldon Amos.

March 3d—The Society of Friends, by Augustine Jones, of the Friends' School.

"The Light that lighteth every man that cometh into the world."

"I was commanded to turn people to that inward Light, Spirit and Grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth."—George Fox.

"The Light of Christ within us, as God's gift for man's salvation, is the great Fundamental of our Religion."—William Penn.

March 10th—The Universalist Faith, by Rev. Dr. Henry Irving Cushman, Pastor of the First Universalist Church.

"Not willing that any should perish."

"We believe that there is one God, whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness."—"Profession of Universalist Faith," in 1803.

"We can but trust that good will fall,
At last—far off—at last to all,
And every winter end in spring."

—Tennyson.

March 17th—The Unitarian Movement, by Mrs. Spencer.

"One God and Father of all; in Whom we live and move and have our being."

"The man who has faith in the unfolding of the human spirit as the great purpose of God, possesses the secret of the universe."—Channing.

"The love of truth is the piety of the intellect."—Theodore Parker.

"Religion is the right attitude of the finite soul to the Infinite, the straining from within the shadows to the far-off Light, the devotion of goodness still immature and precarious towards the Perfect and Eternal."—Martineau.

"Christ," some one says, "was human as we are."

"Well, then, for Christ," thou answerest, "Who can care?"

So answerest thou; but why not rather say,

"Was Christ a man like us? Ah! let us try

If we then, too, can be such men as He!"

—Matthew Arnold.

March 24th—Christian Unity and Church Co-Operation, by Rev. Willard C. Selleck, Pastor of the Church of the Mediator (Universalist).

"The manifestation of the Spirit is given to each one for the good of all."

"The idea of human fraternity, a fraternity of faiths as well as of races, is to be a potent factor in writing the creeds of the future and in moulding the work of all the faiths and churches."—William J. Potter.

"When churches have learned to co-operate, then they will learn to act together for human welfare. For such co-operation it is not necessary to wait until all can think alike. If in essentials there is unity, in non-essentials, liberty, in all things

charity, the churches will be able to work together and thus become transformed from a Christian mob into the army of the living God."—Josiah Strong, of the Evangelical Alliance.

"Why should it not be that all these religions and churches which have so much in common should sink their differences and find a common ground of action in the interest of mankind?"—Prince Wolskonsky, of Russia, (a delegate to the World's Parliament of Religions and member of the Greek Church).

March 31st—The World-wide Fellowship of Faith, by Mrs. Spencer.

"And all shall know Him from the least unto the greatest."
"He hath not left Himself without a witness."

"A new Catholicity has dawned upon the world. All religions are now recognized as essentially Divine. They represent the different angles at which man looks at God. The old intolerance has disappeared and the old indifference, which succeeded it, has well-nigh disappeared also. The new tolerance of faith recognizes as Divine all the creeds which have enabled men to overcome their bestial appetites with visions of things spiritual and eternal."—The Universal Review.

"To speak truly, there never has been in the world but one religion; which is the aspiration of man toward the Infinite and Perfect."—A. Coquerel.

"Diversity of worship divides the human race,—from among all their dogmas I select one—Divine Love."—Omar Kheyam.

"Let us unite to uprear the true Church. No nation, no sect ought to be excluded, for through each God has spoken and in each some form of truth is deposited in the flow of ages."—Keshub Chunder Sen. (Founder of the Brahma Somaj of India.)

"To build the Universal Church
Lofty as is the love of God,
And ample as the wants of men."

—Longfellow.

In 1901-02 a special series was given which was devoted to a presentation of "Internationalism" in its religious, its ethical, its industrial, its political and its social aspects, as follows:—

Introductory discourse on The new World-consciousness, by Mrs. Spencer.

The International co-operation of Young People's Religious Unions, presented by representatives of the Young Men's Christian Association, the Young Women's Christian Association and the Christian Endeavor Societies.

The World Kingdom as it appears to a world traveler, lecture by Rev. Dr. John Henry Barrows, President of Oberlin College and former President of the World's Parliament of Religions.

The Unitarian Mission in Japan, by Rev. Clay MacCauley, who represented the American Unitarian Association for many years in Japan.

The Free Religious Association of America and its prophecy of world unity, by Col. Thomas Wentworth Higginson, for many years its President and one of its original founders.

Mrs. Spencer then spoke of the World's Parliament of Religions as a realization of "the unity of the spirit in the bond of peace".

The International aspects of the Ethical Culture Movement, by Mr. Percival Chubb, Editor of the Ethical Record.

The International Council of Unitarian and other liberal thinkers and workers, by Rev. Dr. Samuel McChord Crothers, of Cambridge, Massachusetts.

The portion of the series devoted to the religious aspects of internationalism was followed by a lecture upon the Ethics of Race Relationship, by Senorita Carolina Huidobro of Boston, formerly of Chile, South America.

Edwin D. Mead, and his wife, Lucia Ames Mead, spoke on the political and peace aspects of the subject; and Mrs. Spencer closed the series with an address on How the world grows together.

The series noted above was given in the evening and in addition Mrs. Spencer gave an opportunity for all who wished to attend a special afternoon service on the same Sundays and gave a course of informal talks upon The Bible, as follows:—

I. The true chronological order of the Bible books and the most ancient fragments of its writings,—1320-800 B. C.

II. Prophetic and contemporaneous literature, 800-500 B. C.

III. The age of Priestly authors, 500-200 B. C.

IV. Apocryphal and Apocalyptic literature, 200 B. C.—100 A. D.

V. The Messianic hope, and the national background of the life of Jesus.

Summary of the twelve years and a half, from December first, 1889, to June 15th, 1902, inclusive:—

Discourses by Mrs. Spencer, 359; discourses by exchanges with Mrs. Spencer, 52; discourses by outside speakers, in special series, 126. Total of Sunday services held in afternoon, morning and evening, 537.

THE PREPARATION AND PUBLICATION OF ORDERS
OF SERVICE FOR PUBLIC WORSHIP AT
BELL STREET CHAPEL.

The resident minister has prepared thirty-three of these devotional services, each containing selections for reading, responsive services to be read by minister and people, hymns with both words and music, musical responses and an invocation. The material was drawn largely from the Old and New Testament of our Bible, but selections were included, also, from the sacred writings of the Hindoo, the Buddhist, and other scriptures, from the devout thinkers of many ages and countries (including modern poets) whose words have not been canonized by any church but are luminous with inspiration to duty and with trust in the Divine.

These services were at first published singly in slips, and in 1896, when the collection was complete, were bound in book form with some additional readings and hymns.

The book contains eighty hymns and tunes, many of them those most prized and most familiar in the hymnology of the Christian Church, and twenty musical responses of proved and permanent musical value. The following is the list of subjects of these Services:

Our Church Life (Consecration and membership service).
The Father.
Aspiration.
Gratitude and Trust.
Penitence, Sorrow and Trust.
Character in Religion.
Fellowship in Religion.

The Conduct of Life.
Immortality.
The Golden Rule.
Kindness to Animals.
Thanksgiving.
The Social Ideal.
Wisdom.
Sympathy.
Justice.
Patriotism.
Saints, Sages and Seers.
Freedom and Sincerity.
Faith.
Manhood and Womanhood.
Childhood.
The Home Life.
Temperance.
Education.
Self-Control.
Growth: Life's Discipline.
Conscience: the Higher Law.
Work (with twelve-page collection of hymns and songs
suitable for young people's meetings.)
Jesus (with two sets of responsive services, one especially
suitable for Christmas.)
Nature.
The One in All.
Common Blessings.

Hundreds of these Services, printed singly, have been distributed, and have thus formed part of the chapel propaganda, and the published book has been circulated quite widely in response to requests from different parts of this country and from abroad. An Episcopal clergyman of England, interested in the Services by seeing the one which

shows the different forms of "The Golden Rule" given in many sacred writings, asked for a full set. Many persons of conservative as well as radical belief have been glad to see brought together in this form some of the best thoughts of the world's sages and poets. The Services on "Education" and on "Childhood", have been used at large teachers' gatherings in two "Institutes of Instruction". The Service on "Work", with its songs of good cheer, has served at least two labor organizations and three clubs of young people for social meetings. The services on "Manhood and Womanhood", "Temperance", and "Patriotism" have also been used by others than the chapel congregation. The more distinctively religious Orders of Service, however, have been most used and prized by those for whom the book was primarily compiled, and these have proved worthy channels for the expression of that religious sentiment which is the heart of religious organization.*

THE MUSIC OF THE SUNDAY SERVICES.

This has been continuously under the direction of Miss Garlin during the years recorded in this history, and has been held throughout to the lines first inaugurated as a part of the devotional services. The special features of the choir work have been great

*When the services were published in book form the trustees of the chapel fund presented Mrs. Spencer with the plates on which they were stereotyped, and she copyrighted the book as her personal property.

carefulness to keep words and music appropriate to the dignity and spirituality of the religious ideal professed at the chapel, particular attention to the moral character of those chosen to be admitted to the choir privileges, a large provision for personal and collective training in return for the service rendered by the choir members and a general unity of purpose and harmony of musical expression possible only where one director has full charge of both the training of the single voices and the choir practice. That the educational opportunity thus afforded has been of use is proved by the fact that the chapel choir has graduated its singers into many positions of importance in the church work of the city and in other places. That the interests of the chapel services were not sacrificed thereby is indicated by the fact that, although but a very small appropriation could be made for this part of the chapel work, during most of the years the principal soloists and the organist have served the chapel in the afternoon and received good salaries for their work elsewhere in churches holding meetings in the morning and evening; thus showing that their merit was recognized by other congregations.

The appreciative notices of different branches of the chapel work which have cheered the management have not been lacking in respect to the music. In the "Ten Times One Record" of January 1st, 1895, Rev. Edward Everett Hale, speaking of the "Lend-a-hand" meeting held at Bell Street Chapel a little while before, says: "The music was noticeably fine and the congregation, led by a choir of young people, sang with spirit."

After another union service, in which Col. Thomas Wentworth Higginson was a speaker, he praised particularly the "dignity and richness of the musical compositions used" in the chapel, saying: "They remind me more of the music used in the churches abroad than those sung by most of our choirs here." Many others have shown by similar words of commendation that the effort to make the chapel music not a "special attraction" by itself, but a worthy and integral part of a devotional service which was fitted carefully in every particular to the main purpose of the movement, had been successfully achieved in the judgment of many discriminating persons. An extract from the annual report of 1896-97 by the resident minister, alluding to the work of the choir and their director, will show the intent of the management in this portion of the chapel work:—

"In no one thing has the too intense individualism and too competitive spirit of Protestantism shown itself more clearly than in the corruption of the popular ideal regarding the musical part of devotional services in church. The music of such services is, or should be, only a leading part of the congregational worship; its voices, however beautiful or well-trained, its selections, however elaborate or difficult, an adjunct only of the whole service, melting into the general thought and aspiration expressed by the whole. In too many churches of the Protestant faith the choir has become a theatre for the display of a 'voice', or of 'voices', (about which differing opinions usually obtain in the congregation, since questions of personal taste have no

scientific basis of settlement,) without regard to the moral character of the 'performers' or to their sympathy with the church to which the service is designed to minister. The old idea that the choir work is a vital part of the devotional service, and its leader a church functionary and of necessity one who can understand and express the service devoutly, is the true idea, and still maintained in faithfulness by many Roman Catholic and Episcopal churches and by a few of other faiths. To carry out this idea two things are necessary:—one that the music shall be under a central direction which is in harmony of moral character and spiritual attitude with the ministry of the particular church served, as well as sufficiently expert in musical matters to secure artistic results; and the other that there shall be the requisite pecuniary means to enable such a choir leader to gain and hold good singers and to equip this branch of the church work in a generous manner. This has been the ideal in the chapel management. That with the very small appropriation for music we have at all times been able to maintain the standard desired no one would claim: but we have so far escaped some of the most common ethical and musical disadvantages of many forms of choir arrangement and have won commendation for this feature of our services from many true musicians. We may well congratulate ourselves, therefore, that in our music, as in other parts of our work, the 'spirit and the understanding' have been held as essential elements of the right use of our opportunity, and unity of purpose and of method have won important results."

The director of the choir, in addition to preparation for the Sunday work, has given, with the assistance of those singing at the chapel from time to time, a Friday evening entertainment every year, and several in some years, which either illustrated some musical theme or epoch of musical history or else gave the folk songs of many countries to add variety and charm to literary evenings.

THE PASTORAL WORK OF THE RESIDENT MINISTER.

The following extract from the annual report of 1899 (which contained a resume of some portions of the ten years life of the movement) will sufficiently indicate the condition in this important department:—

“Three forms of service are expected of the modern minister,—good preaching, stimulating and well prepared: able representation of his church in the social activities and moral movements of his community: and large devotion in pastoral work among his people. Few ministers have equal talent in these three directions. The “good pastor” is not so apt to be the “able preacher”, the eminently useful citizen in the community is not so apt to be also the builder of the interior parish life. And even if one has these three talents in equal power it is impossible for one person to get time enough to excel in each of these lines at once. Each minister, therefore, set over a charge, must try and see what is most needed in that individual place and make that the chief thing, grouping all other activities about it as he may. Here at Bell Street

Chapel, where there was a great prejudice against an extreme radical position to overcome or at least lessen, here where there was a large bequest to administer in the most publicly useful way possible, here where there was no church to start with but only a free opportunity to influence and to help,—it was clear to the mind of your resident minister that the preaching and civic service were the chief things to emphasize. We were here commissioned to preach the word of truth in pioneer fashion, and that requires study and thought. We were here entrusted with a chance to do good to the people of Providence in all ways open to our ability, and the first thing necessary was to make connection with existing institutions which had any affinity with our own purpose. To tie our little enterprise to forms of moral endeavor and mental growth already at work was a necessity if we were to live and to help. This has meant so much general work in the community for your minister that its demands, with that of the preparation for the pulpit, have left so little time for pastoral work that the parish life proper has not been nourished as it might have been. No one can realize as keenly as your resident minister does, that more calling among families and more personal attention to individuals, would have conduced to more rapid growth in the membership lists and would have held some who have not remained with us after the first novelty of acquaintance with our work was overpast. Had her conviction been less firm that the order of progress in this movement was fixed in the nature of things, and required this devotion

to pulpit work and to social work to first *define the movement*, and only second in time (however important), required pastoral work to build up a society, she would have felt that the service rendered the community must be sacrificed for the visiting and personal work alluded to. Being thus assured, however, that our standing in the community must first be established, and then our own interior life developed after the likeness of the ideal thus made, she has done all she could in the order that has seemed imperative, and left undone much that needed doing only a trifle less than that which was done. We may well hope that now, with our position firmly established, and much of the prejudice against our belief nullified by our usefulness as an ethical and educational centre, the future may see far more parish-building in this chapel of our love.*

*The above extract should not be interpreted as showing that there has been neglect of all forms of pastoral work. The resident minister has attended a large number of funerals, including those of many persons not members of the society or congregation of the chapel; has visited many people who were sick or in trouble, has helped to the best of her ability scores of those who appealed to her in distress, and has made many friendly visits among the chapel members and attendants. The only failure has been in the formal "parish calls" which, if regularly and frequently made, do much to help build up a society.

THE SUNDAY-SCHOOL.

This has been the least satisfactory portion of the chapel work in point of numbers reached and held, fifty-six being the largest membership list of any year. Most of the original members of the chapel society and congregation were people of mature age, many already aged, and there were very few families with children to take advantage of the Sunday-school opportunity. There has been the best possible feeling, however, in the school and excellent instruction has been given and many who have attended it feel very grateful for the existence of the Bell Street Chapel Sunday-school. Said a young girl who had entered college as a member of one of our classes: "I never knew until now how much I had learned in the Sunday-school and Friday meetings of Bell Street Chapel. So much is already familiar to me that seems to be unknown to many of the class." With the quality of our school we have been content, with the quantity we could not be.

FRIDAY EVENING MEETINGS FOR BUSINESS, FOR
SOCIAL PURPOSES AND FOR ENTERTAINMENTS.

The business meetings of the society and those for social purposes and entertainment have been well attended for the most part. The most important points of business dealt with have been those pertaining to plans of work, to the membership and to the constitution and by-laws. The plans of work are shown in their results as tabulated in this volume.

THE MEMBERSHIP

was summarized in the meeting of May, 1899, which celebrated the tenth anniversary of the formation of the society, as follows:

Total number joining the society in the ten years.....	110
Total number joining the congregation in the ten years...	144
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Total of those calling the chapel their church home during the ten years.....	254

Lost from the society in the ten years:

Died	9
Removed from the city.....	15
Withdrawn	8
<hr/>	
Total	32

Lost from the congregation in the ten years:

Died	28
Removed from the city.....	16
Withdrawn	8
<hr/>	
Total	52

Total of those calling the chapel their church home at the tenth anniversary of the formation of the society, 170.

Mailing list for all regular announcements of chapel meetings lectures, etc., 226 addresses, some of them including several members of the same family.

BUSINESS RELATING TO CONSTITUTION AND
BY-LAWS.

This has been more varied and extensive than in most new societies, owing to the unique features of relationship existing between the society and the trustees of the fund under the will of James Eddy of which it is the beneficiary. These required to be worked out in detail as the society grew, and therefore several changes were made in the constitutional provisions during the first ten years. The constitution and by-laws, as amended from time to time, and under which the society is now acting, will be found as an appendix to this history, at the end of the book.

At the annual meeting of the society in May, 1900, the resident minister addressed important letters of recommendation to the committees of the society, the suggestions of which may be briefly summarized as follows:

First, that the completion of a decade of life in the society should be signalized by a forward movement toward more independent and vigorous effort on its part through the more effective organization and executive work of its committees.

Second, that the example of the "Chapel Helpers" and of the entertainment committee, who had established each an independent treasury and earned money for specific work both for society and for philanthropic purposes, might well be followed by the committee on practical work and those on Sunday-school and Sunday services, each of which had objects which were

distinct, and might attract support from different classes of people.

Third, that in the event of such organization of these committees with separate treasuries they should each present, at the annual meeting, with their plan of work for the following year, an approximate estimate of expenses for carrying out the same; that then they should ask the society to make appropriation from the general treasury for these expenses, and if the sum appropriated were not sufficient each committee should try to secure, by solicited contributions from those interested in their especial work, the sum required, and that each committee should keep an accurate account of the sums received from the general treasury, of those raised by themselves, and of all expenditures.

Fourth, that in order to secure a larger income for the general treasury of the society the custom of monthly subscriptions should be re-established: that custom having lapsed to a great degree since the introduction of the contribution boxes, from a mistaken idea that the weekly collections were a substitute for the card pledges instead of (as was intended) a supplementary form of giving,—a method of allowing those who were not regular attendants to aid the movement by an occasional contribution.

Fifth, in order to facilitate this advance step which was suggested, the resident minister offered to contribute one-tenth of her salary provided the society as a whole or through its committees would raise an equivalent sum, would adopt this or some other equally

effective method of increasing the activity of the society and would release her from the detail work of the Friday meetings.

After consultation the several committees decided that they could not assume the responsibility and labor suggested, and therefore could not take advantage of Mrs. Spencer's offer, but would leave all the work of the different departments of the chapel movement in her charge as before.

During the discussion of the matters referred to in the recommendations of the resident minister, some of the members of the society became especially interested in the matter of the relation of the society to the chapel trust and trustees and in the organization of the committees. The result was a movement to revise the constitution and by-laws of the society. A committee consisting of Hon. Edwin C. Pierce, Robert Grieve, Alfred Wilson, Mrs. Anna M. Arnold and Mrs. George E. Perkins was appointed at a meeting held May 11th, 1900, "to examine and report at a future meeting of the society concerning a revision of the constitution and by-laws of the society, with instructions to make such recommendations as they saw fit". At the regular business meeting of March 27th, 1901, this committee made a report in the form of a proposed revised constitution and by-laws; which was read by the secretary as a whole, and later presented, article by article, together with explanatory remarks, by the chairman of the committee on revision, Mr. Pierce; after which the resident minister suggested that, as the proposed revision embraced some particu-

lars of great importance and aimed at changes which would alter materially the relationship of the society to the trustees of the chapel fund, a committee of conference should be appointed to lay the matter informally before the trustees before further action was taken. This suggestion was not acted upon. At an adjourned meeting, April 19th, 1901, the society further considered the proposed revised constitution and by-laws and the resident minister presented a statement, which she had prepared in response to many enquiries from members of the society and congregation, which showed the "rights and duties of the trustees of the Bell Street Chapel fund and the relation to them of the Religious Society of Bell Street Chapel" as these had been outlined by previous official documents both of the trustees and the society, and acted upon up to date. A motion was made by Dr. Garvin and seconded by Mrs. Perkins of the revision committee that a special committee be appointed to confer with the trustees on the matters involved. By a small majority vote this motion was laid on the table. The following announcement was sent to each member of the society two weeks before the annual meeting of 1901:—

REVISION

OF

CONSTITUTION AND BY-LAWS.

The annual meeting of the Religious Society of Bell Street Chapel will be held Friday, May 3, 1901, at 8 o'clock p. m., in the chapel.

An amendment of the constitution and by-laws in the nature of a complete revision thereof, recommended by a special committee on such revision thereof, is proposed and is pending, and the reasons given by said committee for such amendment or revision are "to simplify and make more efficient the organization of the society".

Said revision substitutes for Article V. of the constitution, provisions that the executive committee shall have the management of the affairs of the society, subject to the paramount authority of the society, but the engagement of or termination of the term of a resident minister is reserved to the society.

The revision also substitutes for all existing provisions on the subject of the relations of the society to the trustees the following provisions:

"It shall be the duty of the resident minister of the society to prepare and present to the board of trustees of the Bell Street Chapel fund the detailed account in writing of the chapel work for the preceding year required by such trustees, and in case at any time there shall be no resident minister of the society, it shall be the duty of the secretary to prepare and present such report."

"All action had by the society, and all proposed action, respecting its by-laws of management, its official statements of purposes, or plans of work, or its printed annual reports, or its official leader or minister, shall be immediately communicated in writing to the board of trustees of the Bell Street Chapel fund, this provision being adopted in order that said board may

have the information necessary under the 'Outline of the relative rights and powers of the trustees of the Bell Street Chapel Fund,' adopted by said board."

Said revision abolishes the committees on Sunday services and the committee on finance, and requires officers to be elected at the annual meeting without any committee on nominations.

The full text of the revision may be seen on application to the secretary,

ALFRED WILSON.

Mrs. Arnold and Mrs. Perkins of the revision committee signified their desire to be excused from further responsibility for the recommendations of that committee, since the changes proposed had been explained as more sweeping than they had at first apprehended. At the annual meeting, May 3d, 1901, further discussion developed two opposing opinions in the society as to the proposed revision; and finally Mr. H. L. Koopman offered the following motion, as recorded in the report of the secretary of the society: "Moved, that the executive committee of the society be appointed to present to the trustees the fact of the pending revision of the constitution and by-laws of the society as reported by the revision committee, and to present to the trustees the arguments brought forward before the society in favor of the revision, in order to bring out the opinion of the trustees on points of interest, as well as to confer on any other matters that may be important in establishing a mutual understanding between the trustees and the society, and to report the result of the conference to the society on the

first Friday evening in June". This motion was carried. Six members of the executive committee, Mr. and Mrs. Edwin C. Pierce, Mr. Alfred Wilson, Mr. George E. Ball, Mr. H. L. Koopman and Mr. Robert Grieve, signed a written communication which was prepared in accordance with the motion just quoted, and sent it to the trustees. Mr. George E. Whitehead, the vice president of the society, sent an independent communication indicating his feeling that the proposed revision was unwise and uncalled for by the majority of the society. At the adjourned meeting June 7th, 1901, the above-mentioned "communication signed by six members of the executive committee and addressed to the trustees, was read to the society". Also the reply of the trustees in which they stated that "their sense of duty and responsibility" in connection with the trust, "forbade them to accede to the wishes" of the writers of the communication. At the end of the discussion which ensued, Robert Grieve moved, and Mr. Samuel Ward seconded the motion, that "the whole matter be laid on the table indefinitely". Mr. Wilson and Mr. Pierce supported the motion and it was carried.

The absorption of interest in the questions relating to the proposed revision of the constitution and by-laws prevented the usual presentation of plans of work for the ensuing year at the annual meeting and adjourned meetings of May and June, 1901. The trustees not receiving these plans of work at their annual meeting made appropriation only for "heating, lighting, janitor service, taxes, repairs of building and

special series", and waited for further communications from the society before appropriating for the regular society work. July 1st, 1901, a special meeting of the society was held, the business of which is indicated by the following extract from the letter addressed immediately thereafter, by the resident minister, to the trustees:—

"TO THE TRUSTEES OF THE FUND UNDER THE WILL OF
JAMES EDDY :

Dear friends:—On receipt of a communication from your secretary, Mr. Alfred Stone, indicating that you were waiting for the presentation of plans of work for the season of 1901-02 from the Religious Society of Bell Street Chapel before making all the annual appropriations for the chapel movement, a special meeting of the society was called for July first, 1901, and was attended by more than a quorum of members. Previous meetings of the several committees had been held, as far as practicable, and the society reports the following general outline of proposed work for the ensuing year". Then follows the recommendations of the committees on practical work, on Sunday services, on Sunday-school and on social meetings, as endorsed by the executive committee and the members of the society present. Immediately on receipt of this communication from the resident minister, on behalf of the society, the trustees made the appropriations in full on the same scale as the previous year.

SPECIAL MEETING AT CALL OF THE RESIDENT MINISTER TO CONSIDER THE POSSIBLE REPRESENTATION OF THE RELIGIOUS SOCIETY OF BELL STREET CHAPEL AT "THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN CHURCHES."

On September 20th, 1901, a special meeting of the society was held to consider an invitation recently received from the management of the National Unitarian Conference to send delegates to the meeting soon to be held under its auspices. The courtesy and fraternal spirit of the invitation were much appreciated. The fact that the chapel movement stood nearer in philosophical and in ethical position to the Unitarian body than to any other sect was dwelt upon. The fact that heretofore the chapel movement had felt it better to safeguard its independence by holding organic relations with the "Liberal Congress of Religion" alone, was also emphasized. The change of wording in the preamble and constitution of the Unitarian Conference was shown to have greatly broadened the basis and possible affiliations of that Conference since the beginning of the chapel movement, and the facts connected with the establishment, under the auspices of the American Unitarian Association, of an "International Conference of Unitarian and other Liberal Religious Thinkers and Workers" (a body fellowshipping devout men and women of other than Christian faiths) were presented, as showing that the Unitarian body as a whole is now practically using the free religious basis

for its international and for some of its national association and effort. The majority of the members of the society present decided that the chapel movement should retain its independence, and not take any action that would make it a part of the Unitarian denomination; but that the invitation to send delegates to the Conference should be accepted (as a similar invitation to any other liberal religious body might also properly be accepted), and the following vote was passed:—

“Voted, that we accept the kind invitation of the National Conference of Unitarian and other Christian Churches to send delegates to the meeting, to be held at Saratoga, September 23-26, as an independent society in general sympathy with the spirit and practical aims of that body”. The resident minister and Mr. George E. Ball were chosen as delegates.

Previous to this action the society had been represented officially, as indicated above, only in the meetings of the “Liberal Congress of Religion” which was the outgrowth of the World’s Parliament of Religions” and which is a non-sectarian body including representative leaders in all Christian denominations and also many persons of other than Christian affiliations. This connection was not in the least disturbed by the action recorded above, and that action did not constitute the chapel society a “Unitarian church”, but only brought it into more friendly relationship with the one important branch of the Christian church to which the chapel movement is most closely allied in spirit and in method of work.

At a meeting held December 6th, 1901, the resident minister, who had heretofore acted also as president of the society, indicated that she should not hold that position after the termination of the present chapel year, as the society should have a lay president as a permanent officer and she had only consented to retain the position so long because of the peculiar conditions which had made it seem desirable in the initial period of the work for the agent of the trustees and the resident minister to further unify the movement by thus leading the society. At a meeting held March 7th, 1902, the following general officers of the society and board of directors were elected:

President—George H. Hanny.

Vice-President—George E. Whitehead.

Secretary—George E. Ball.

Treasurer—Robert Grieve.

Directors (constituting with the general officers an executive committee)—Mrs. Anna M. Arnold, Mrs. Clara Inman Binning, Mr. James Bowie, Mr. H. L. Koopman and Mr. George E. Perkins.

ACTION RELATING TO A CHANGE OF RESIDENT MINISTER.

At the regular business meeting of March 28th, 1902, Mrs. Spencer resigned her position as resident minister of the society on the ground of imperative need for rest after fourteen years of continuous labor in the interest of the chapel work.

In the letter which communicated her resignation, Mrs. Spencer made the following statement regarding her continued relation to the chapel movement:—

“Inasmuch as the trustees make their appropriations from the income of the trust fund for society uses on the basis of plans of work proposed by the society, and inasmuch as such plans of work would be greatly affected by my action in resigning the office of resident minister, I, in behalf of your best interests, informed the trustees at their last business meeting of March 25th, that I intended to proffer you my resignation at this time. The communication from them which I shall read later will show you the considerate and fraternal arrangements they have made to confer with and work with you in adjusting all details concerning your future work to the new conditions incident upon my retirement. I earlier offered my resignation as agent of the trustees to that body, thinking I would thus take myself wholly out of the decisions involved. On their urgent representation, however, that it would be a hurt to the movement as a whole in this crisis of change of leadership in the society, to lose the advice and help of one so long pledged equally to all parts of the work, I consented to retain the office of agent of the trustees: but only on the following conditions:— that my retention of that office should not embarrass the trustees in making appropriations for the unusual expenses of renovation of the building, now so much needed, or for the necessary society uses: and also, that if the society should secure as resident minister one whom both the trustees and the society thought

fitted to act in both capacities, my continued relation with the trustees should not stand in the way of any new arrangement which would be a benefit to the chapel movement as a whole. I am therefore provisionally able to still serve you, my dearly loved people of Bell Street Chapel society and congregation, as one upon whom the trustees can call for conference and advice and the one to whom your interests are most sacred, and best understood, by reason of our long labors together”.

Mrs. Spencer then presented a letter from the trustees which stated that they had appointed two members of their board as a special committee to confer with the society in regard to the resignation of Mrs. Spencer (of which they had been apprised beforehand). The executive committee was made a special committee of the society to consider the resignation of the resident minister, to make a report to the society recommending action to be taken, and to confer with the committee named by the trustees. At subsequent meetings held April 4th, May 2d and May 23d, 1902, the reports of the executive committee were received, and the society passed votes of which the following is a summary:—

That Mrs. Spencer's resignation be not accepted, but that she be given a year's leave of absence; that the trustees be conferred with freely on all points of mutual concern; that a minister be secured to serve the society and all the chapel interests so far as practicable for the months from October first, 1902, to the last of May, 1903; that all branches of the work previously carried on be, so far as possible, continued;

that the executive committee confer with Mrs. Spencer, the trustees, and other parties respecting an acting resident minister for the term named.

During the discussion of these questions of the future of the chapel work as they were concerned in the resignation or absence of Mrs. Spencer, the trustees met, and made, first, "an appropriation of six hundred dollars for the heating, lighting and janitor service", and some other appropriations for expenses particularly under their own control; and second, at a subsequent meeting, made an appropriation of \$1,200 to the society for its work during the period from October first (when the engagement with Mrs. Spencer ended) to the last of May, 1903.

The society gave earnest attention to the needs developed by the new conditions of the chapel movement, and finally selected as their choice for acting resident minister, for the term mentioned above, the Rev. Clay MacCauley. Their choice was communicated to the trustees and the following reply was duly received:—

"As trustees of the fund under the will of James Eddy we approve the choice by the Religious Society of Bell Street Chapel of the Rev. Clay MacCauley to act as resident minister of the chapel during the season of 1902-03."

(Mr. MacCauley is a minister of the Unitarian fellowship, who has been settled over important charges of that denomination. He represented for many years in Japan the American Unitarian Association in the conduct of a "Mission" which has resulted in a

strongly influential liberal religious movement in that country. This mission was unique in that it was intended "not to convert but to confer", not to proselyte but to assist those seeking a newer truth. It was an invited mission; and representatives of western religion, moral science and social customs thus asked by some of the most intellectual and ethical leaders of the "Japanese awakening" to come and teach the young men of that country what the liberal and rational forms of Christian faith are, and may help to accomplish, retired wholly from the field as soon as the native scholars, preachers, editors and leaders were trained to assume command. The Unitarian work in Japan shows today in fraternal association both Buddhist and Christian Unitarians, and its history is an example of the true way of helping a people to absorb the best of another civilization without overturning or ignoring the best of their own national inheritance. By this leadership in a foreign field Mr. MacCauley has shown that breadth of view and sympathy with all the higher faiths of mankind, which is peculiarly the requirement of one who leads the chapel movement.)

The society formally expressed their desire to Mr. MacCauley and he accepted the work of leadership of the movement for the time specified. Mrs. Spencer afterwards asked the society to choose whether for the three Sundays in September for which she was responsible but during which she would be absent they would have, as pulpit supply, different speakers from abroad, or Mr. MacCauley, if he could be secured, to begin his work September 14th, 1902. The society

expressed a desire for the latter arrangement, and it was made. June 15th Mrs. Spencer gave her parting words and the sermon at the request of and by the vote of the society was printed at their expense.*

FRIDAY EVENING MEETINGS FOR LITERARY, HISTORICAL, SCIENTIFIC, HOME-TRAVEL AND
POLITICAL STUDY.

In addition to those mentioned in detail in chapter first there have been presented eight courses of literary and artistic study, three of which have been illustrated by musical selections in addition to the reading, two of which have been connected with home-travel series, and one with a course in history. The most important of the purely literary courses were those devoted to Shakespeare, those which illustrated "The riches of English literature" and the one which presented "Emerson and distinctive American literature". The "Literary-Historical" course, mentioned above, was peculiarly attractive and unique, being arranged "to illustrate the social and intellectual elements which have helped to make our distinctive American life, by means of lectures, essays, readings and folk-songs". Miss Ellis opened this course with a lecture upon "Colonial Literature" and the series comprised historic pictures, in literature and songs, of the "Spanish Mis-

*Extracts from her later reports and from the communication which contained her resignation will be found at the end of this chapter.

sion civilization of California and Florida", of "New England life", of the "Middle States Dutch" and "The pioneer life of the West". For the interest and value of all the literary evenings the chapel management is indebted to helpers too numerous to mention. Teachers of the public schools, pupils of the Normal School, of Pembroke College, and many private students have given essays and talks; Miss Dodge, Miss Mosher, Miss Whedon, Miss Coman, Mr. Francis Pratt and others have given illustrative readings; Prof. Bronson, Mr. Dodge, Mr. Crosby and others (especially a chapel member, Mr. Koopman, the librarian of Brown University,) have given valuable lectures. The music which has enriched and formed a part of the literary instruction has been selected for its educative value and presented by Miss Garlin and the choir, by Mr. Saacke, Mrs. Jameson and many others who have kindly given their services. The last distinctively literary series was that presented in October of 1901, when the subject of "Libraries and how to use them" was presented in the following program:—

The Providence Public Library and its opportunities for the public, by William E. Foster, librarian.

The Providence Athenæum and its place in the community, by Alfred Stone, president of that institution; and The University Library and its work, by Harry Lyman Koopman, librarian.

The Child, the link between the library and the home, by Mrs. Minerva Sanders, librarian of the Pawtucket Public Library; the work of the library with the schools, by Mrs. Mary E. Root, librarian of the "Children's Room" in the Providence Public Library; educational opportunities for older readers, by Miss Henrietta Palmer of the Brown University Library.

HISTORICAL STUDY.

In addition to those recorded in chapter first, there have been given over twenty lectures and addresses upon historical subjects at eight special courses in history on Friday evenings. Among the most important of these have been the series devoted to "American development in the last one hundred years", that on "Rhode Island history" and the last one, of the season of 1901-02, on "England and her colonies". For these courses also the chapel management are indebted to busy teachers, lecturers, writers and students who have given gratuitous service to enrich the educational opportunity at Bell Street Chapel.

SCIENTIFIC STUDY.

Three courses of scientific study have been given since 1894, the most important being a series of ten lectures by Prof. Frederick Slocum of Brown University, on Astronomy. This was arranged as a "University Extension" course, the members of the class paying each one dollar for the series. An eleventh and closing evening was spent by the class at the Observatory of Brown University by invitation of Prof. Winslow Upton and Mr. Slocum. One of the lectures was illustrated by the stereopticon and all the others by numerous charts and pictures. This experiment of sustained study of a difficult subject was so successful that it suggested more devotion to similar courses in scientific and other lines as a recognized part of each season's work.

HOME-TRAVEL EVENINGS.

Twenty-three lectures upon foreign countries have been given at the chapel on week days during the period covered by this chapter. These have been illustrated by the stereopticon, by pictures, by curios and by folk-songs. Prominent among these evenings devoted to home-travel are those contributed by Miss Ruth A. Haskell, Mrs. Winslow Upton, Mr. John Fretwell, Hon. Nathan W. Littlefield, Miss Mary C. Wheeler, Miss Martha Clarke, Miss Vaughn, the Rev. Ulyses G. B. Pierce and Mrs. Emma Shaw Colcleugh.

POLITICAL STUDY.

During the period since 1894 there have been eighteen single lectures and courses of lectures devoted to the treatment of political life and conditions. The word political is here used to cover all the different phases, educational, industrial and social, of the corporate life in political organizations of nation, state and city, and the discussions have covered, therefore, a wide range. Among the most important of these courses of political study have been those devoted to the issues of the two Presidential campaigns of 1896 and 1900, when speakers representing every candidate in the field have presented the claims of their chosen leaders and parties. Some of the speakers at these meetings were prominent citizens of Rhode Island, others were residents of other cities, and many were of national reputation. The only requirement of the chapel management was that each speaker should re-

spect the proprieties of the place, do justice, so far as time-limit and courteous demeanor were concerned, to his opponent, and all should allow equal rights in debate from the floor. That the privilege of thus discussing in a hospitable atmosphere the great issues of the most important election of the American voter was appreciated was shown in the crowded audiences as well as by many expressions of personal thanks. Another and perhaps even more important element of the political study of the chapel was the devotion of ten evenings during the season of 1896-97 to a thorough exposition of the subject, "How the municipal affairs of Providence are organized and administered". In this series, which was opened by Prof. George G. Wilson, of the sociological department of Brown University, in a "General Outline of our city government", the following topics were considered by the officials directly concerned:—

The Legislative branch: Who votes in Providence, or the sources of legislative power, by one of the "Board of Canvassers and Registration": the "Common Council", by its president: the "Board of Aldermen", by one of its members.

The Executive branch: The Mayor's powers and duties, by His Honor the Mayor: the department of Public Works, by its commissioner; the City finances, by the chairman of the "Board of Assessors".

The Legal and punitive systems: the Municipal Court, by one of its Judges: the Police Court, by its Judge: assisted by the clerk of the Municipal Court.

The City charities, the Health department and the School Committee, by the officials of those departments.

The executive department of the public school system, by the Superintendent of Schools and his assistant supervisors; the

relation of the State Normal School to the city school system, by the principal of that school.

All other parts of the free educational provisions of the city were presented by appropriate speakers, including "The educational features of public parks" by the Curator of the Museum of Roger Williams Park, and "Summer Playgrounds" by the superintendent of vacation schools in Providence. In addition to the above mentioned topics many special subjects of sanitary importance, such as "Plumbing and house-drainage" were discussed by experts, in this series. More than twenty-five speakers, each one a specialist in his or her subject, and most of them officials of the city government, cordially accepted the invitation of the resident minister of the chapel to aid in this instruction of the people of Providence as to the conduct of public affairs by the municipality. With one exception every person asked responded with the greatest readiness, commending the course of study, and cheerfully assisting in its success.

Another very important series of political studies was that devoted to "Rhode Island Laws against vice and crime" which was conducted on the same plan as the municipal series, officials being asked to state the laws in terms easily understood by laymen, to detail the court procedure connected with infringements of the statutes, to show the workings of police regulations and define the agencies of protection of the public from evil-doers. In this case, also, the most generous support was received from public functionaries, eighteen of whom assisted in the series.

DEBATES.

In addition to the studies just referred to there have been during the years since 1894 over thirty debates having speakers announced for both affirmative and negative sides of important industrial, political and educational problems. These debates have introduced nearly a hundred speakers and have offered a wide hospitality to the public of Providence.

Hundreds of persons who have no interest in the religious work of the chapel have welcomed the privileges of these educational meetings and have expressed their gratitude for them.

It will be readily seen that so large a work could not have been accomplished without the co-operation and generous help of many friends of the chapel movement who were not of its inner circle of membership. To these the deepest gratitude is hereby offered, for services so freely and unselfishly rendered.

In recording the gratitude of the chapel management, however, to those who have thus aided in the work of the week-day meetings it is but just to add that the services of the resident minister have been given as freely in exchange for the kindness shown. The fact that during the years alluded to in the tenth anniversary exercises of the chapel, the resident minister reported "over three hundred addresses and kindred services given to the various educational, philanthropic and reformatory societies and institutions of the city and state" made it not improper for her to ask return service from many interested in the causes thus assisted, to enrich the chapel oppor-

tunity. Giving that fact due weight, however, such generous support as has been given to the educational work of the chapel from the faculty of Brown University, from the clergymen of the city and state, from the leaders of the community, and from many private persons, shows that an honest effort to instruct the people will be helped by many in the most cordial manner, without regard to sectarian considerations or pecuniary rewards.

To the interest of these educational lectures and discussions many chapel members have also contributed, and the committee on practical work have given most valuable aid in arranging programs of subjects and lists of speakers. The chapel management is especially indebted to Dr. L. F. C. Garvin, Hon. Edwin C. Pierce, Mr. Robert Grieve, Mr. George E. Ball and others for the help just noted, in what has been a unique feature of Friday meetings; as well as to Mr. H. L. Koopman, Mrs. M. A. Achorn, Mrs. E. C. Pierce, Mr. and Mrs. G. E. Whitehead, Mrs. George Hanny, Mrs. J. R. Lowell, Mrs. J. F. Forrester, Miss Zelotie Coman, Mr. and Mrs. Perkins, Mrs. Laura Pratt, and many others for general aid in the preparation of week-day programs and their presentation.

The newspapers of Providence have also helped the chapel movement greatly by means of frequent and often extended reports of both its Sunday and Friday meetings. Editorial commendation of the educational elements of the work have not been wanting, as the following extracts from articles alluding to the chapel movement will show :—

In an allusion to the series on Municipal Affairs one paper said: "It is a most important and valuable work which is being done at Bell Street Chapel this winter,—that of instructing the people of Providence in the matters of city government by those best qualified to speak on these things". In regard to the course of study in Astronomy one of the papers said: "University Extension by such a simple and easy method should reach and elevate the masses of every city". In regard to the address of Rev. Satori Kato, a native of Japan, given at the chapel on Sunday, it was said in introducing the next day's report: "It is seldom that the citizens of Providence are given an opportunity to listen to so distinguished and intelligent a leader of great religious and social movements in an oriental country". Of the work done by the literary classes it was said by one of the daily papers: "The teachers of Providence show their appreciation of the excellent literary and historical programs presented at Bell Street Chapel Friday evening meetings, by a large and constant attendance". These and many other commendatory notices, and above all the constant and generous reports of all meetings which have been devoted to the consideration of subjects of general interest, have shown hearty approval by the press of enterprises which aim at public welfare. These have been of the greatest help to the chapel movement, and the thanks of the chapel management are hereby extended.

IV. CLASS-WORK: SEWING CIRCLE AND LEND-A-HAND CLUB.

There has been little done in the line of regular class instruction since the close of the year 1894, except two classes in sewing for the children, one in dancing and two in gymnastics. This has not been because of lack of interest by the chapel management in this form of usefulness but because the workers to help in such service were too few and the money at command too limited for more extended efforts in that line.

The ladies of the sewing circle, organized under the name of the "Chapel Helpers", have been of great use, and although a small band, have continued active ever since their first meeting, for about eight years. They have earned money for furnishing the chapel kitchen and dining-tables, for buying rugs and other articles for the vestry and curtains for the choir loft, for purchasing one hundred bound volumes of the "Orders of Service", for providing suppers for anniversary occasions, and have assisted in many other ways in the chapel work. They have also given aid to many local charities, notably "The Rhode Island Nursery Association", which they have supplied with clothing for several years.

The Lend-a-hand club was active for seven years and then, as the young people composing it grew older merged into the "Entertainment Committee" which, as an auxiliary of the committee on social meetings, has provided music, readings, dramas, tableaux and other forms of amusement at entertainments given in the chapel and for which an admission fee was charged,

the proceeds being devoted to charitable and society purposes. By these means the entertainment committee have secured a new piano for the chapel, nearly paying for it by their own efforts.

HOSPITALITY, AND AID TO OTHER ORGANIZATIONS.

From the first the chapel building has been offered freely for the use of any organization devoted to public welfare which could find it convenient to come to a place so far from the centre of the city. The Woman Suffrage Association, the Women's Council, temperance organizations and educational societies have had the use of the building for a merely nominal charge for heating and lighting. When a neighbor church, the St. James' Episcopal, was struck by lightning, and the building injured so that it could not be used for a considerable period, the chapel management promptly offered the hospitality of the chapel, which was accepted; and the two congregations used the building together, the St. James parish in the morning and evening, and the Religious Society of the Bell Street Chapel in the afternoon for several months. The following letter shows the mutual feeling between the societies during this joint use of the building:—

“Rev. Anna Garlin Spencer:

“My dear Madam:—At a recent meeting of the Vestry of St. James Church I was directed to transmit to you their thanks for the use of the Bell Street Chapel while its church building was undergoing restoration from damage by fire, June 31st, 1898.

"This is a pleasant duty to perform, and I assure you that your generous offer of the chapel was most opportune and helpful; giving to the parish an elegant, comfortable and convenient place of worship when such a place was most needed. With hearty appreciation of your courtesy and liberality to the parish in its misfortune, I am with great respect,

"Yours sincerely,

"F. E. RICHMOND, Committee."

In additional to this more formal communication the rector of St. James wrote a personal note of thanks in which he said "the cordial and friendly manner of extending so promptly such needed help to a neighboring church has touched and pleased us quite as much as the substantial aid rendered thereby".

Several union meetings for various purposes have been held in the chapel, most notable among them being that of the "Lend-a-hand Clubs and King's Daughters Circles of Rhode Island", when a Baptist, a Methodist (of the African M. E. Church), a Congregationalist and an Episcopal, a Universalist and a Unitarian minister took part, and the "Father of Lend-a-hands", Rev. Edward Everett Hale, was present and made the principal address.

Among the most important aids given to organizations outside of the chapel movement have been gifts to the Tuskegee, the Manassas and the Kowalja schools for colored youths; also the gift of books numbering over 400 volumes and of many pamphlets and papers to two libraries in places remote from educational privileges; and also contributions to the Rhode Island Anti-saloon League, now called the Rhode Isl-

and Temperance League, and other temperance organizations.

The most important single work done in connection with the chapel, but not by the trustees or the society, was the maintenance of a "Summer School and Playground" in the summer of 1899. The need for something of the kind in the neighborhood was urgent, the funds provided by the "Summer Playground Association" inadequate for use in that locality, and unique opportunities for both outdoor and indoor recreation and instruction, were afforded by the spacious grounds of the Eddy estate (adjoining the chapel), and by the chapel building itself. The owners of the Eddy property kindly granted the use of the grounds, the trustees and society allowed the use of the vestry rooms for indoor classes and many friends to the children gave the money needed for salaries of teachers (about \$250). Mr. Spencer contributed his whole time and Mrs. Spencer a large portion of the summer in personal supervision. The following extracts from the reports of the daily papers which were published the day after the concluding exercises of the summer school will give some idea of the work accomplished:—

"The Bell Street vacation school and playground, which has been maintained by private enterprise for six weeks this summer, was brought to a close with most interesting exercises for all departments yesterday afternoon. Two hundred and fifty scholars have been registered on the books of the school and its work has been of the very highest order. The thanks of

the community are due to Mrs. Spencer, Mr. Spencer and those who have helped the movement along. Nothing does more for the life of the city than such aid to children who would otherwise be forced to play upon the streets and often under bad influences. Instruction has been given in sloyd, in drawing, in nature study, and in gymnastics. The kindergarten has been a prominent feature, and although two, and a part of the time three kindergartners have been employed, the number of children applying for admission greatly exceeded the number that could be taken. The city school department loaned chairs, tables and other equipment, and the Young Men's and Young Women's Christian Associations loaned gymnastic apparatus."

"Too much praise cannot be given the teachers for their faithful work in carrying on the school. They include Misses Woodward, Bishop, Earle and Smith, and Messrs. Willis, Ray and Sampson. The pupils who attended the school were for the most part from the better class in the poorer localities. The fresh air and the beautifully shaded lawn made it an ideal place for them and many a child is healthier and happier for this summer outing and care."

"In addition to the paid instructors, Miss Lucy Spencer had a class in dancing, assisted by Miss Bessie Olney as pianist. Other volunteer help was received and during the six weeks the school has been in session excursions have been taken to Rocky Point, Hunt's Mills and Roger Williams Park, in the arrangements for which the Union Railroad Company made special terms."

LIST OF PUBLICATIONS OF THE CHAPEL TRUST.

- I. "Memorial of James Eddy," a volume of 80 pages, containing a biographical sketch, funeral services and selected thoughts from his writings; with portrait and pictures of the chapel and his residence. Published in 1889.
- II. "Dedicatory Services," containing an account of the formal opening of Bell Street Chapel for public worship and social service. Published in January, 1890.
- III. Discourses by Anna Garlin Spencer upon the following subjects, and containing extracts from the writings of James Eddy:—
 - Man's Ideal of God.
 - Gratitude and Trust.
 - How Religions grow.
 - Freedom and sincerity in Religion.
 - Character in Religion.
 - Fellowship in Religion.
 - What could a church at Bell Street Chapel do for Providence?
 - Seven pamphlets, published separately, in the winter and spring of 1890.
- IV. "Constitution and by-laws of the Religious Society of Bell Street Chapel," containing a "Bond of Union" taken almost entirely from Mr. Eddy's writings, and statements respecting his purpose in establishing the Chapel trust.
- V. An "Order of Service," and other matter for use in the Sunday school of Bell Street Chapel. Published in 1890. Compiled by Mrs. Spencer.
- VI. "Thoughts on Religion and Morality," by James Eddy, edited and compiled by Mrs. Spencer, aided by the trustees. A volume of 270 pages, containing a

portrait of Mr. Eddy, and constituting a record of his views respecting "the existence of God, and of His character and relations to humanity, the religious duties growing out of human relations with God and morality, and our relations with each other." These views "being convictions, principles and duties which the author desires, in so far as is consistent with freedom of thought and expression, should be inculcated at the Bell Street Chapel, Providence, Rhode Island." This volume was published in 1891, and copyrighted by Sarah J. Eddy.

- VII. Thirty-three "Orders of Service for Public Worship," published in four, eight and twelve-page leaflets, from stereotyped plates, many of them in several editions, and issued at different times from December, 1889, to May, 1895. (Published afterwards in book form by Mrs. Spencer.)
- VIII. "Bell Street Chapel Discourses," a volume of 110 pages, published in commemoration of the tenth anniversary of the Chapel dedication, and containing a condensed reprint of the initial discourses with selections from the writings of Mr. Eddy.
- IX. Circulars announcing Sunday services, particularly the special series of discourses, under the direction of the trustees of the fund under the will of James Eddy; about one hundred and twenty-five in all.

PUBLICATIONS OF THE RELIGIOUS SOCIETY OF BELL STREET CHAPEL.

- I. One hundred and three circulars of announcement of Friday and other week-day meetings and many cards and notices regarding business and social meetings.
- II. "Parting Words," by Mrs. Spencer, containing portrait and biographical sketch, published in June, 1902.

EXTRACTS FROM THE LATEST ANNUAL REPORTS OF
THE RESIDENT MINISTER, CONTAINING RE-
COMMENDATIONS IN REGARD TO THE
CHAPEL MOVEMENT.

From the report of 1897-98:—"I have come to feel that we should have done a better thing for those whom we have tried to aid by the educational features of our work if we had exacted, from the first, some slight fee for our classes and lectures. Not that we should have asked the full amount of our expenditure in admission tickets,—such a course would have defeated our main object, which was to make it easier for the poor and those of scanty schooling to learn in mature life. But this, rather, that we should have encouraged the idea of paying something for advantages so generously offered and thereby made them more appreciated, perhaps, certainly more stimulating to personal effort. I should be glad if a majority of the society, after due consideration, would come to some conclusion which would enable us to introduce here a system of partial payment like that which obtains at many Young Men's Christian Associations and Settlements and other agencies for educational uplift. We might well have here at Bell Street Chapel three sorts of members:—first 'members of the society', who subscribe to the Bond of Union, constitute the church, and have all the privileges of the movement, without any requirement of pecuniary return but with an opportunity for regular monthly or weekly contribution to all the work; second, 'sustaining members of the chapel movement', who might or might not be members of the society, and

who would pledge themselves to pay five dollars a year or more for the general work, or for any particular branch of it they might elect; and third, 'associate members of the chapel movement', who might or might not be members of the Sunday congregation, and who would be pledged to pay one dollar a year, which would entitle them to all the Friday evening meetings not specially announced as private to members of the society or reserved for some particular entertainment of a costly character. If a determined effort were made it would be, in my opinion, a comparatively easy matter to institute such a change even now, and to gain on our lists of members of the second and third classes a very considerable number of people. The advantages of such a step would be numerous,— we should have a larger income and one fixed, approximately, at the beginning of each season, so that we could undertake more work and in a better manner. We should also educate the people to give something for what they receive, which is always a good thing. If such a plan were entered upon I should advise that all who were not members of the chapel movement in one of these classes should pay for each evening's entertainment or instruction as they would elsewhere and a price such as would elsewhere be asked. This is suggested not in the desire to lessen but rather to increase our usefulness in the community."

From the report of 1898-99:—"I feel that the time has come when we should concentrate more in our purely literary, historical and scientific work, and have

courses of a more distinctively 'University Extension' type. We have had some initial effort in this direction; it has been sufficiently successful to warrant the hope that at least one-third of the Friday evenings of each winter might be devoted to one subject for each season and under a paid instructor. The expense of such a work could not be met except by some plan such as I last year suggested to you, since the weekday work has at present no financial support from the trust. It is possible, I believe, to greatly increase the solidity of our educational work and to increase its benefit for real students by such a course as the report of the past and of this year suggest. Our opportunity here at Bell Street Chapel is self-limited on the religious side by the fact that our position is at once too radical for most people and too distinctly theistic and worshipful for some radicals. Our opportunity is further self-limited on the side of popular meetings for the stimulation and direction of public sentiment by the location of our building, so far from the centre of the city. Our opportunity, on the other hand, for educational and ethical service is absolutely unlimited. We have the busy hive of Olneyville at our doors. We have near us a world of eager young life exposed to the moral temptations which inhere in too early money independence and the promiscuous association of factories and shops in which so many youth are wage-earners. We have near us a world of just as eager young life which has been sheltered from harm and given vantage-ground of training and culture from birth and wants to help others if only it may be shown

the way. Should not this trust of ours be so used that we may do great things in the one line where a limitless field opens to our effort? * * * I wish that we might have this building open every night in the week and often in the day time. I wish that we might have boys' club and girls' club work constantly carried on. I wish that we could do, more and more each year, the kind of work which the best Settlements do, and finally see that such work requires the constant attention of one worker and find and sustain that leader in social service."

From the report of 1899-1900:—"We have been discussing of late the constitution and by-laws of our society. Some have felt that the peculiar relationship between the society and the trustees of the chapel fund make our growth here more difficult than it might be under other conditions. Perhaps that is so. We have great advantages as a society from that relationship to the trust, and there is never a great advantage which has not some danger at least of great disadvantage accompanying it. It so happens, however, that I have personally heard more misgivings expressed about the 'Bond of Union' than about the relationship to the trustees. I wish to remind you as the tenth anniversary of the formation of the society approaches, that it is competent for its members to change the wording of the Bond of Union provided they do not alter the essential beliefs expressed. If a simpler and shorter statement would help some to join the society who are now deterred by the somewhat elaborate one we

adopted at first, then we could change in this particular. We must have here some form of "Codified statement" of belief in God, in man's relationship to the Father of spirits, and of our purpose to do right and help each other. But it may be much more comprehensive and brief than it is and serve the purpose. I venture to suggest two forms of 'covenant' or 'Bond of Union' which would, in my opinion, express the fundamentals of our present one and be more in harmony with those of other liberal churches:—

"I. We believe in 'true religion as faith in an infinite righteousness and love and the working out of those principles of the Divine nature in human life,' and we hereby unite upon the great principles of love to God and man, and devotion to duty, in a church organization to be known as the Religious Society of Bell Street Chapel.

"II. In the spirit of devotion to Truth, Righteousness and Love we unite for the worship of God our Father and for the service of man, our brother.

"These are suggestions of possibilities only, should the desirability of change in this respect be generally felt at any time by the friends of the movement."

From the report of 1899-1900:—"I desire to warn you, my dear people, against the narrowness of the radical who places so much emphasis upon definite statements that he fails to perceive the miracles of unconscious and illogical growth which are all about him. We, in this time of change in church life, when

the orthodox and the heterodox look and talk so much alike that few can 'see the differ', we need to remember two things; the first is that there is never a time when the radical (the 'real radical'), clear in analysis, exact in squaring all his belief to the central ideals of his life, and the fundamental postulates of his reason, and scrupulous in statement, is a useless person. He is always needed, sometimes in smaller quantity than at others, but always as an 'essential essence'. He alone can form the standard of the future 'popular' movements and 'common' faiths. In a very real sense he is the world's yeast, and without his good offices,—his frank sincerity, his 'piety of the intellect', his devotion to 'the God of things as they are', the daily bread of the average worker and thinker of the world would be pretty flat! But, second, we need to remember, no less, that the world does not progress for the most part and for the greatest distances by conscious effort to advance to clearly perceived ends, but rather by unconscious drift, in blind or half-seeing obedience to some 'Motion toiling in the gloom, yearning to mix itself with life'. Therefore we, as radicals in religion, must be of all believers most earnest and careful to keep our connection with all people of high faith and noble action who are going our way but not in step with us. And when we find as is the case pre-eminently today, that the whole movement of the religious world is in the direction we have definitely pledged ourselves to follow, let us not ignore the mighty strides toward us taken by our brothers of 'the middle of the road', but be glad, and try all we can to be more

worthy of the companionship and opportunity of mutual helpfulness this great tendency toward liberalism in the Christian church may open to us. The most pitiful thing in the world is a pro-test-ant who has got so used to protesting that he can't hear when the day-clock of human growth proclaims of those once far behind him, 'They are all beside you,—step on, brother of the beckoning hand, or they will overtake and pass you'. Let us rejoice in the fellowships of those who know they are at one with us; let us rejoice, no less, in those companionships which are yet timid, and unconscious of deep affinity, yet really cement together the world of aspiration and trust. Above all things, let us be watchful, lest we become jealous or embittered because that which was to us, in our youth, painful pioneering, has become the fashion of the multitude and therefore seems so easy to have done that no one knows its cost.

"'All can raise the flowers now, for all have got the seed'. Let us be glad, and make our garden spot bloom the brighter, even if our dearest blossoms, those that we watered with tears of renunciation and tended with the passionate devotion of self-sacrifice, wear names so unfamiliar, and decorate places so foreign, that they seem no longer our own!"

From Mrs. Spencer's letter of resignation, March, 1902:—"In leaving a post of labor into which I have put more than a dozen of the best working years of my life, I feel constrained by the deep devotion I shall always bear this movement to remind you of some im-

portant elements in your continued obligation to it as a society receiving benefits from the trust founded by our good friend James Eddy.

"This work cannot always move along the lines I have tried to initiate. Another leader may call you to different kinds of work and inaugurate different methods of service. I want, as my final word regarding the practical conduct of this movement, to say that there are three special and important forms of effort which this movement has stood for in the past, forms of effort which I have tried to balance in equal emphasis, but any one of which may become the pre-eminent and commanding influence of the chapel life and work. These three elements of the past years of devotion are first, a rational, free, progressive church; second, an educational opportunity of a broad and general nature; third, a movement toward social reform. There might arise conditions in the future which would make the first the chief element to emphasize, and then the chapel society would be the principal thing in the movement and its development the principal obligation of the trustees and of all concerned. There might arise other conditions which would make the general educational opportunity of the first importance, and then the movement might become a school, which would properly absorb most of the income of the trust: and to which the religious society, however important, would be somewhat loosely tied, and because of which that society would be obliged to care for its pecuniary needs, for the most part, itself. Again, circumstances may so change that the

neighborhood about the chapel will need some work of a distinctly reformatory, or social settlement character, and then, the classes of instruction would be less for the stimulus and direction of mature minds than for the character development of the young, and that would materially alter the tendencies of the work. Whatever the future shows to be the best way it seems to me you are free to walk in it; not losing sight of any one of the main channels of work and influence which have so far been established, but placing stress more or less upon either, as the need and opportunity indicate to be wise.

“Whatever side of the movement, as so far outlined, is destined to receive the greater devotion and absorb the greater amount of money from the income of the trust in the future, you, as a society organized for chapel service and receiving the benefits of that trust, have the responsibility laid upon you of assisting the trustees to decide these questions and to make the movement, at all times, as useful as it can be made. You have the right and duty to make suggestions, to decide yourselves upon courses of action as desirable, to present them to the trustees asking for co-operative action and to keep constantly in touch with them in the common work to which you are called in this relationship. That the ultimate decisions respecting the conduct of the trust are vested legally in the trustees, does not release you from the obligation you assumed by your organization as a society; which was, to work with the trustees in the most harmonious and efficient manner possible in an effort to solve the problems and

enlarge the scope and value of the chapel movement."

From the closing words of the report for 1901-02:—
"May I leave with you the thought which I put into my first sermon in this place? 'Religions are many and different, religion is one'. We are haunted in the heights and the depths of our natures by visions which allure to endless aspiration. That 'something deeply interfused' in nature, which calms our trembling nerves and steadies our feverish pulses, witnesseth to the 'central peace subsisting at the heart of endless agitation'. That leap of the exultant mind when a new truth is revealed, is evidence that we are of one substance with the eternal energy, and can 'think God's thought after Him'. The deep need of our time is that we free this permanent spirit of religion from all that dwarfs and hinders it; that we in sincerity and courage declare the new readings upon the scroll of time; and above all, that we translate the old comfort, the old call to righteousness, the old God-ward search and finding, in terms of the newer thought.

"If this little movement here be only the frailest and humblest of efforts in this direction it has the high sanction of most holy use!"

APPENDIX.

CONSTITUTION.
OF THE
RELIGIOUS SOCIETY OF BELL STREET CHAPEL.

ARTICLE I.

NAME.

The name of this Association shall be The Religious Society of Bell Street Chapel.

ARTICLE II.

MEMBERSHIP.

Membership in this Society shall be conditioned only upon moral character, and upon subscription to the following Bond of Union :

**BOND OF UNION BASED UPON JAMES EDDY'S VIEWS
AND SUGGESTED BY THE TRUSTEES UNDER HIS WILL
AS A BASIS OF ORGANIZATION FOR THE RELIGIOUS
SOCIETY TO BE FORMED IN CONNECTION WITH THE
BELL STREET CHAPEL :**

Believing that it is for the best interests of mankind that religious societies be formed for the acquisition and extension of knowledge and virtue, we hereby unite upon the great principles of love to God and man and devotion to duty, in a church organization to be known as The Religious Society of Bell Street Chapel.

We assume as a starting-point of religious belief, justified by reason and experience, the existence of a

supreme, wise and beneficent Power, whom we call God, our Divine Father.

We believe that while God exacts no homage from man, reverence, gratitude and trust are due Him, and we would use our high privilege of voluntarily expressing these in public worship: and believing that we are subject to unchangeable laws, which are in harmony with our well-being and happiness, we would offer no appeals to God to change the natural and inevitable results of their operation, but would rather seek to learn and obey them.

We believe that in true religion every moral duty is comprised, and would assert our determination to be guided by the highest rules of action; believing that man is possessed of liberty within the bounds of the laws of nature, we would aim at nothing less than perfection in physical, mental and moral well-being.

Believing that the onward progress of the human mind leads to constant change in the data of science and religion, we would be honest in the expression of our present convictions; and hold ourselves ready to change our statements of belief when reason and experience demand.

ARTICLE III.

OFFICERS.

The officers of this society shall be a president, a vice-president, a secretary, a treasurer and five directors who shall together constitute an executive committee.

The duties of these officers shall be such as usually belong to their several offices; and the executive committee as a whole shall constitute the medium of official communication and coöperative action between the society and the trustees of the fund under the will of James Eddy.

ARTICLE IV.

RELATION TO TRUSTEES.

The sanction of the trustees of the fund of which this society is the beneficiary being required for the final action of the society respecting its official management, its resident minister, its printed annual reports and its plans of work,—in accordance with the “Outline of relative rights and powers of the trustees of the Bell Street Chapel fund and of the religious society which may receive the benefits of the fund”,—all business meetings of the society dealing with these matters shall have two sessions, with an interval between of not less than two weeks nor more than a month. At these meetings all matters requiring the sanction of the trustees shall be passed upon by the society at the first session, and if approved by a majority vote referred to the trustees for their approval and at the adjourned session final action shall be taken.

If in the judgment of the executive committee the best interests of the society require decision upon any matters demanding the sanction of the trustees for final action at any other time than the annual and regular business meetings of the society, the secretary shall, at the request of the executive committee, call two special

meetings in the same manner and with the same opportunity for conference with the trustees as indicated above.

Whenever the trustees of the fund of which this society is the beneficiary shall deem it advisable to call a special meeting of the society, the secretary shall, at their request, send a notice of such proposed meeting, and its object, to each member of the society, at least two weeks before the date of said meeting, and a two-thirds' vote of the members present at any meeting called in this manner at the request of the trustees, shall be binding upon the society on all matters upon which action is taken.

ARTICLE V.

AMENDMENTS.

This constitution may be amended at any adjourned annual meeting (with the exception of Sections I and II which cannot be altered oftener than once in ten years) by a two-thirds ballot vote of the members present: provided notice of proposed changes shall be given in the call for the meeting, which must be issued four weeks before the annual meeting and include a statement of the proposed amendment and the reasons therefor.

BY-LAWS
OF THE
RELIGIOUS SOCIETY OF BELL STREET CHAPEL.
MEETINGS.

I. The annual meeting of the society shall be held on the first Friday evening of May of each year, beginning May 5th, 1893, and the adjourned annual meeting on the third Friday evening of May of each year. The regular business meetings of the society shall be held at the call of the executive committee in October, December, February and March, the latter to have an adjourned session at least two weeks later. The society shall hold monthly meetings from November to April, inclusive, for the promotion of hospitality and sociability in the society and congregation. Special business meetings may be called at the request of the executive committee and at their discretion or on the written request of ten members of the society, the secretary being required to send notice of such meetings to every member of the society.

MEMBERSHIP.

II. All applications for membership in the society shall be made to a member of the executive committee and by him or her presented to a standing committee on membership which shall consist of the president,

vice-president, secretary and two directors. If the character of the applicant is satisfactory the membership committee shall recommend his or her name to the society at the next regular business meeting, or at any special meeting duly called, and a majority ballot vote of the society shall elect to membership. Members may be dropped from the roll of membership at their written request, or on the recommendation of the executive committee ratified by a majority ballot vote of the society.

STANDING COMMITTEES.

III. The following standing committees of three or more persons shall be elected, together with the membership committee, at each adjourned annual meeting; the chairman of each committee shall be one of the members of the executive committee, a second member shall be selected from the unofficial membership of the society and one or more shall be chosen from the congregation at large.*

*Note.—Inasmuch as the meaning and intent of this provision respecting the composition of the standing committees has at some times, and by some persons, not been clearly understood, the following explanation is hereby given:—The second clause of the first paragraph of by-law number III should be understood as if it read,—the chairman of each standing committee shall be chosen from the membership of the executive committee, a second member shall be chosen from the membership of the society not otherwise appointed to an official position, and one or more members shall be chosen from the congregation at large, from among those showing interest in the chapel movement, whether or not members of the society.

1st. COMMITTEE ON SUNDAY SERVICES. *This committee shall co-operate with the executive committee in all matters connected with the devotional services, the choice of a minister and the provisions for occasional pulpit supply.*

2nd. COMMITTEE ON SUNDAY SCHOOL. *This committee shall co-operate with the executive committee in all matters relating to the selection and training of teachers, the preparation and choice of lessons, the arrangement for general exercises, the choice of Sunday school officers, and the preparation for and management of any festivals for the school.*

3rd. COMMITTEE ON SOCIAL MEETINGS. *This committee shall co-operate with the executive committee in all matters of social entertainment connected with the chapel and under the auspices of the society.*

4th. COMMITTEE ON FINANCE. *This committee shall co-operate with the executive committee and with the trustees of the Eddy fund, in devising a system of voluntary contributions by the congregation to all or*

The object of these provisions as originally made was to secure unity of effort through organic relationship of each committee to the executive committee, (by thus having each one of the directors, who together with the general officers constitute that executive committee, serve as chairman of a standing committee,) and also to recognize and provide for the service of persons devoted to the chapel movement as a whole, or to some specialty of work represented by a standing committee, who were not members of the society.—A. G. SPENCER.

any of the departments of work connected with the chapel, and shall have the practical management and application of the method chosen; and it shall hand over all moneys so collected to the treasurer of the society for disbursement under the direction of the society.

5th. COMMITTEE ON PRACTICAL WORK. *This committee shall co-operate with the executive committee in devising and executing plans for educational and philanthropic work in connection with the chapel, and all plans presented by this committee shall require the unanimous approval of the executive committee and the sanction of a majority of the society before they can be carried into effect.*

NOMINATION OF OFFICERS.

IV. At the February business meeting a committee on nominations shall be elected or appointed who shall prepare a list of general officers and of chairmen and members of the several committees for recommendation to the society, and shall report at the March business meeting, when the society shall elect, by a majority ballot vote (subject to the provisions hereinafter stated), its officers and committees for the year beginning at the annual meeting of the following May. The election of the general officers shall be submitted to the trustees of the chapel fund for approval, and shall be ratified, or in case of need reconsidered, at the adjourned session of the March meeting.

The officers and committees thus elected shall prepare plans of work in their various departments for the fol-

lowing year and report them to the society at the annual meeting the first Friday in the following May. All plans approved by a majority of the society shall be submitted for approval to the trustees of the chapel fund and be ratified or reconsidered at the adjourned annual meeting the third Friday of May.

ROTATION IN OFFICE.

V. No chairman of a committee, except the finance committee, shall hold office more than two years in succession. Committees consisting of five members shall change at least one member, and committees consisting of seven or more members shall change at least three members, in addition to the chairman, every two years.

REPORTS OF COMMITTEES.

VI. The president, vice-president and secretary of the "Chapel Helpers" and the general manager of the "Willing Workers" (or the officers of any existing sub-society of similar character) shall be ex-officio members of the committees on social meetings and of practical work. The chairman of each committee, and the president or secretary of each sub-society, shall present written reports of the work of the preceding year in their departments, at the annual meeting in May. These reports shall be embodied in that of the secretary of the society and preserved in the record.

ENGAGEMENT OF MINISTER.

VII. In all cases where the engagement and settlement of the resident minister by the society is for an

indefinite period such engagement may be terminated by either party to the contract by means of a written notice to the other party of a desire to end it, to be given three months before such notice shall take effect.

AMENDMENTS.

VIII. These by-laws may be amended at any regular or special business meeting of the society by a two-thirds' vote of the members present, provided notification of the proposed changes shall be given in the call to the meeting.

(A resolution passed by the society in regard to a sub-committee of "affiliated effort" has never been embodied in a by-law, but action has been taken under it for several years; it has never been rescinded and is therefore hereby appended as one of the rules of the society) :—

Resolved, That in view of the need for a closer and more efficient co-operation between educational, philanthropic and reformatory associations working for the betterment of human character and conditions in a given locality, the Religious Society of Bell Street Chapel hereby adds to its committee on practical work three members as a SUB-COMMITTEE ON AFFILIATED EFFORT, whose special business it shall be to outline and recommend such alliance between the study and action of the chapel movement and other progressive organizations as shall meet the approval of the committee on practical work and the executive committee of the society. All recommendations of the committee on

practical work and the executive committee made under the foregoing resolution must be submitted for approval to the society and to the trustees of the chapel fund before action is taken upon any particular proposal.

OFFICERS AND COMMITTEES
OF THE
RELIGIOUS SOCIETY OF BELL STREET CHAPEL, 1902-3.

Resident Minister—REV. CLAY MACCAULEY,
45 Waterman St.

GENERAL OFFICERS.

President—George H. Hanny, 66 Priscilla Ave.
Vice-President—George E. Whitehead, 621 Broadway.
Secretary—George E. Ball, 178 Hamilton St.
Treasurer—Robert Grieve, 109 Princeton Ave.

EXECUTIVE COMMITTEE.

Chairman—Mr. George H. Hanny, 66 Priscilla Ave.
Mr. George E. Whitehead, 621 Broadway.
Mr. George E. Ball, 178 Hamilton St.
Mr. Robert Grieve, 109 Princeton Ave.
Mr. James Bowie, 122 Tobey St.
Mr. George E. Perkins, 180 Althea St.
Mr. H. L. Koopman, 57 East Manning St.
Mrs. Clara I. Binning, 10 Pallas St.
Mrs. Anna M. Arnold, 142 Doyle Ave.

MEMBERSHIP COMMITTEE.

Chairman—Mr. George H. Hanny, 66 Priscilla Ave.
Mr. George E. Whitehead, 621 Broadway.
Mr. George E. Ball, 178 Hamilton St.
Mr. Robert Grieve, 109 Princeton Ave.
Mrs. J. R. Lowell, 167 Ohio Ave.

SUNDAY SERVICE COMMITTEE.

Chairman—Mr. H. L. Koopman, 57 East Manning St.
Mr. George E. Perkins, 180 Althea St.
Mr. James E. Luther, 29 Wendell St.
Mr. George H. Hanny (added June 1), 66
Priscilla Ave.

SUNDAY SCHOOL COMMITTEE.

Chairman—Mrs. J. R. Lowell, 167 Ohio Ave.
Rev. W. H. Spencer, 535 Butler Exchange.
Mrs. George E. Perkins, 180 Althea St.
Miss Charlotte Tillinghast, 260 Angell St.
Miss Linda Lowell, 167 Ohio Ave.
Mrs. Anna M. Arnold, 142 Doyle Ave.
Miss Juliet Hazard, 21 Willow St.

FINANCE COMMITTEE.

Chairman—Mr. Robert Grieve, 109 Princeton Ave.
Mr. George H. Hanny, 66 Priscilla Ave.
Mr. George E. Perkins, 180 Althea St.
Dr. L. F. C. Garvin, Lonsdale, R. I.

PRACTICAL WORK COMMITTEE.

Chairman—Mr. James Bowie, 122 Tobey St.
Mr. Robert Grieve, 109 Princeton Ave.
Mr. H. L. Koopman, 57 East Manning St.
Mrs. Wm. P. Whipple, 36 Oak St.
Mrs. Annie M. Jewett, 198 Carpenter St.
Mr. George E. Ball, 178 Hamilton St.

ENTERTAINMENT COMMITTEE.

SUB COMMITTEE OF PRACTICAL WORK COMMITTEE.

Chairman—Mrs. Laura J. Pratt, 237 Williams St.
Miss Alice Ballou, 61 Congdon St.
Miss Grace Hazard, 21 Willow St.
Miss Orissa Forrester, 15 Marshall St.

Miss Mabel Bartlett, 37 Hudson St.
 Mrs. Thos. L. Higginson, 66 Priscilla Ave.
 Miss Alice E. Swett, 179 Medway St.

SOCIAL COMMITTEE.

Chairman—Mrs. George E. Whitehead, 621 Broadway.
 Mrs. James Bowie, 122 Tobey St.
 Mrs. J. H. Forrester, 15 Marshall St.
 Mrs. O. C. Devereaux, 45 Bainbridge Ave.
 Mrs. George H. Hanny, 66 Priscilla Ave.
 Mrs. Elizabeth C. Ormsbee, 54 Meeting St.
 Miss Alma Leach, 194 Vinton St.

MEMBERS OF THE RELIGIOUS SOCIETY OF BELL STREET CHAPEL, 1902-3.

Mr. and Mrs. M. A. Achorn,
 108 Brackett, St., Portland, Me.
 Mrs. Anna M. Arnold,
 142 Doyle Ave. and 151 Weybosset St.
 Mr. and Mrs. Edward Bamforth.....173 Admiral St.
 Mr. and Mrs. James Bowie.....122 Tobey St.
 Miss Loraine Bucklin.....2 Angell St.
 Mr. George William Beaumont.....910 Atwell's Ave.
 Mrs. Clara Inman Binning.....10 Pallas St.
 Mrs. Ellen M. Bolles.....405 Pine St.
 Mr. George E. Ball.....178 Hamilton St.
 Dr. William A. Bowen.....1572 Westminster St.
 Mrs. Susan A. Coman.....Torrington, Conn.
 Mrs. A. L. Cressey.....Foxboro, Mass.
 Mr. George Carmichael.....Worcester, Mass.
 Miss Zelotie Coman.....
 Mrs. R. C. Clegg.....112 Bellevue Ave.
 Mr. and Mrs. George Cressey.....250 Waterman St.
 Mr. E. E. Drake.....8 Meader St.

- Mr. W. R. Dawson.....125 Dora St.
 Mr. and Mrs. J. H. Forrester.....15 Marshall St.
 Mrs. M. J. Gale,
 111 Prospect Hill St., Newport, R. I.
 Mr. John Guinness.....4 Julian St.
 Mr. and Mrs. Robert Grieve.....109 Princeton Ave.
 Dr. L. F. C. Garvin.....Lonsdale, R. I.
 Mr. and Mrs. George H. Hanny.....66 Priscilla Ave.
 Miss Minnie Hanny.....66 Priscilla Ave.
 Mrs. Thomas L. Higginson.....66 Priscilla Ave.
 Mrs. James Tanner.....66 Priscilla Ave.
 Mrs. Mary E. Hamlett.....New York City.
 Mrs. Celia Hopkins.....Bell St. and Broadway.
 Mrs. Amy Eddy Harris.....4 Bell St.
 Mr. Harvey G. Hatch.....154 Congdon St.
 Mr. Richard Holland.....73 Wood St.
 Mrs. M. M. Inman.....10 Pallas St.
 Mrs. Annie M. Griffin Jewett.....198 Carpenter St.
 Mrs. Grace Johnson.....24 Ringgold St.
 Mrs. Lucette Kennon.....159 Penn St.
 Mr. and Mrs. H. L. Koopman...57 East Manning St.
 Mr. George Lewis,
 1628 Washington Ave., Colorado Springs, Col.
 Mr. James E. Luther and Mrs. Ella A. Luther,
 99 Wendell St.
 Mr. Charles Lovenberg.....Linden St.
 Mrs. J. R. Lowell and Miss Linda Lowell,
 167 Ohio Ave.
 Miss Alma Leach.....194 Vinton St.
 Mr. Charles Mulchahey.....45 Burrows St.
 Mr. and Mrs. Wm. Meade.....93 Linden St.
 Mrs. Ellen M. Millard,
 1707 Oxford St., Philadelphia, Pa.
 Mrs. Elizabeth C. Ormsbee.....54 Meeting St.
 Mrs. George Owen.....96 Taylor St.
 Miss Annie O. Pettis,
 56 West 39th St., New York City.

Mr. and Mrs. Edwin C. Pierce,	
	146 Arnold Ave., Edgewood.
Mrs. Laura J. Pratt.....	237 Williams St.
Mr. and Mrs. George E. Perkins.....	180 Althea St.
Mr. Chas. D. Reynolds.....	Calla St.
Mr. and Mrs. C. O. Swan.....	60 Vinton St.
Mr. William H. Spencer.....	535 Butler Exchange.
Mrs. Anna Garlin Spencer,	
	The Algonquin, 59 West 44th St., New York City.
Mrs. Byron Thompson.....	184 Camp St.
Mr. Walter Tetlow.....	269 Brow St.
Mr. and Mrs. George E. Whitehead...	621 Broadway.
Mr. and Mrs. Alfred Wilson.....	394 Friendship St.
Mr. James Walker.....	40 Canton St.
Mr. and Mrs. Samuel Ward.....	Shamrock, R. I.

BUSINESS AND OTHER MEETINGS OF THE RELIGIOUS SOCIETY OF BELL STREET CHAPEL.

Annual Meeting.—First Friday evening in May.

Adjourned Annual Meeting.—Third Friday evening in May.

Quarterly Business Meetings.—To be held at the call of the Executive Committee in February, March, October and December, the March meeting to have an adjourned session two weeks later.

Social Meetings.—Once a month meetings are held from November to April, inclusive, to promote sociability in the society and congregation.

Friday Evening Meetings.—Lectures, discussions, addresses and literary and social entertainments held on Friday evenings throughout the season, from November to April, inclusive.

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